

A  
CONFESSIO  
OF  
FAITH,

Of the several Congregations or Churches of Christ in LONDON, which are commonly (though unjustly) called ANABAPTISTS.

PUBLISHED,

For the Vindication of the truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in Pulpit, and Print unjustly cast upon them.

Unto which is added,

HEART BLEEDINGS FOR  
Professors abominations.

OR

A faithfull generall Epistle (from the same Churches) presented to all who have known the way of truth, forewarning them to flee security, and carelesse walking under the Profession of the same, discovering some of Sathans wiles, whereby also, wanton persons and their ungodly wayes are disclaimed.

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*But this I confesse unto thee, that after the way they call heresie, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow; that there shall be a resurrection of the dead, both of the just and unjust, Acts 24. 14. 15.*

*For we cannot but speake the things which wee have seen, and heard, Acts 4. 20.*

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The third Impression corrected.

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THE  
EPISTLE  
To the  
READER.

Courteous Reader,



Here is nothing wherein Saints should be more conversant then in promoting the honour of the Lord and his Christ, striving and studying to walke before him agreeable to the truth recorded in his word, the consideration of which, is a strong inducement unto us to engage (to the utmost of our abilities) in this worke, that when other men content themselves by living below the rule, wee may strive to walke close thereunto, (suitable to the patterne left us by God in his word) and when many account it their glorie to turne their backs upon what they professed to have received from Christ, wee may

## To the Reader.

strive to honour God, by a stedfast continuance in what wee have received, and in a diligent speaking the things which wee have seene and heard from him, the weight of which at first prevailed upon us to declare unto the world this our Confession of faith, and faithfull Epistle, which wee have againe reprinted, and made publique for the reasons following.

First, The invitations and earnest solicitations of severall of our Brethren, from all parts of the Nation, whose hearts long to behold (in publique) our stabilitie and perseverance in the way and truth of our God, that by it they may have wherewith, to put to silence those who have lately taken liberty to reproach and undervalue the truth professed by us.

Secondly, That the world may behold that through grace, (by which alone wee stand) we are preserved from back sliding or revolting from the way and truth, wee for some yeares have followed God in, In which (through faith and obedience) wee trust to be continued, unto the coming of our Lord and Saviour Jesus Christ.

Thirdly, That wee might prevent Satan and his accomplices in their enterprises, who have of late abounded more then ordinary, with stratagems and inventions to circumvent poore Saints, in their stabilitie and love unto the truth, amongst which this was no small one (in severall remote parts) that wee had cast off all our former profession and practise, so that none remained together, worshipping God in his way, owning themselves the Churches of Christ, but were growne up to a further attainement and light (as they say) to live more immediately with God and Christ, then in such low, meane, and contemptible a way as Ordinances, thinking thereby

## To the Reader

thereby to stumble and dishearten many whose hearts were approved to God.

Fourthly, That wee might take off prejudice from the hearts of those (many of which wee have comfortable hopes) who are or may be prejudiced against us, from these many invectives, and bitter unjust reproaches, wee are or may be (for worshipping our God according to our conscience and the rule of truth) exposed unto, and they (if it be the good pleasure of our God) come to understand our practise, and subject themselves to the Lord in his commands.

Lastly, The remembrance of what good this our undertaking hath formerly done in the Countries, where it hath been spread (of which we have had particular notice from severall) whose hearts have been refreshed, therewith) is no small inducement to us to bring this forth againe in print.

Courteous Friend, wee desire thee soberly to weigh and consider what wee have professed before men, and Angels, out of the simplicitie of our hearts, and let not prejudice prevent thy profitting, but make it thy great care and study to give up thy understanding to love and receive the truth, as it is in Jesus, delighting thy selfe in that Government, which is by his owne hand established in his house; be not disheartened although thou shouldest heare of the miscarriage of some, knowing that in many things wee sinne all, and come short of the grate of our God, nor if thou shouldest be advertised of the falling away of  
any

## To the Reader.

*any one, doe but consider wee live in the last ages of the world, Wherein many shall depart from the truth, ( neither is it a new thing for men to relinquish their profession.)*

*But strive, thou to follow God fully, and to stand fast in the simplicity of the truth, and God our Father, and our Lord Jesus Christ be with thee, and be thy guide and Counsellour.*

Signed in the name, and by the appointment of the aforesaid severall Churches, meeting in LONDON.

William Kiffen,  
John Spillsbery,  
Joseph Sanson,  
Hugh Gosnell,  
Thomas Pault,  
Joseph Patshall.  
William Confet,

Edward Harrison,  
Richard Graves,  
Edward Roberts,  
Thomas Waters,  
Henry Forty,  
Thomas Young,  
John Watson.

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## A Confession



A  
**CONFESSION OF FAITH**  
 of the several Congregations or  
 Churches of Christ in *London*, which are  
 commonly (though unjustly) called  
**ANABAPTISTS.**



**T**He Lord our God is but <sup>a</sup>one God, whose  
<sup>b</sup>subſtance is in himſelfe; whoſe eſſence  
 cannot be comprehended by any but him-  
 ſelfe; who only hath immortality, <sup>c</sup>dwel-  
 ling in the light, which no man can ap-  
 proach unto, who is in himſelf moſt <sup>d</sup>holy,  
 every way <sup>e</sup>infinite, in <sup>f</sup>greateſſe, <sup>g</sup>in wiſ-  
 dome, <sup>h</sup>power, love; <sup>i</sup>merciful and gracious, long ſuffering and  
 abundant in goodneſſe and truth, who giveth <sup>k</sup>being, moving  
 and preſervation to all creatures.

II

In this divine and infinite being, there is the <sup>a</sup>Father the  
<sup>b</sup>Word, and the <sup>c</sup>holy Spirit, each having the whole divine  
<sup>d</sup>eſſence, yet the eſſence undivided; all infinite without any  
 beginning, therefore but <sup>e</sup>one God, who is not to be divided in  
 nature, and being, but diſtinguiſhed by ſeverall peculiar rela-  
 tive properties.

III

God hath <sup>a</sup>decreed in himſelf, before the world was, concer-  
 ning all things, <sup>b</sup>to worke, diſpoſe, and bring them about (ac-  
 cording to the counſel of his owne will) to his glory: yet with-  
 out being the Author of ſinne, or having fellowſhip with any  
 therein

<sup>a</sup> 1 Cor. 8. 6.  
<sup>b</sup> Iſa. 44. 6.  
<sup>c</sup> Chap. 46. 9.  
<sup>d</sup> Exod. 3. 14.  
<sup>e</sup> 1 Tim. 6. 16.  
<sup>f</sup> Iſa. 43. 15.  
<sup>g</sup> Pſal. 147. 5.  
<sup>h</sup> Deut. 32. 3.  
<sup>i</sup> Job 36. 5.  
<sup>j</sup> Jer. 10. 12.  
<sup>k</sup> Exod. 34. 6, 7.  
<sup>l</sup> Acts 17. 18.  
<sup>m</sup> Rom. 11. 36.

<sup>a</sup> 1 Cor. 1. 3.  
<sup>b</sup> Joh. 1. 1.  
<sup>c</sup> Chap. 15. 26.  
<sup>d</sup> Exod. 3. 14.  
<sup>e</sup> 1 Cor. 8. 6.

<sup>a</sup> Iſa. 46. 10.  
<sup>b</sup> Ephes. 1. 11.  
<sup>c</sup> Rom. 11. 33.  
<sup>d</sup> Pſal. 115. 3.  
<sup>e</sup> & 125. 6.  
<sup>f</sup> Pſal. 33. 15.  
<sup>g</sup> 1 Sam. 10. 9.  
<sup>h</sup> 26.

therein) in which appeares his wisdome in disposing all things, unchangeablenesse, power, and faithfullnesse in accomplishing his decree: and God hath before the foundation of the world, foreordained some men to eternall life, through Jesus Christ, to the praise and glorie of his grace; leaving the rest to act in their sinne, to their just condemnation, and to the praise of his justice.

## IV

In the<sup>a</sup> beginning God made all things very good; created man after his owne<sup>b</sup> image, filled with all meet perfection of nature, and free from all sin; but, long he abode not in this honour, Satan using the subtilty of the<sup>c</sup> Serpent, to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, whereby<sup>d</sup> death came upon all his posterity, who now are conceived in sin, and by nature the Children of wrath, the servants of sin, the subjects of<sup>e</sup> death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free.

## V

God in his infinite<sup>a</sup> power and wisdome, doth<sup>b</sup> dispose all things to the end for which they were created, that neither any thing befalls any by chance, or without his<sup>c</sup> providence; and that whatsoever befalls the Elect, is by his appointment, for his glorie and their<sup>d</sup> good.

## VI

All the Elect being<sup>a</sup> loved of God, with an everlasting love, are<sup>b</sup> redeemed, quickned and saved, not by themselves, not their owne workes, least any man should boast, but only and wholly by God of his free<sup>c</sup> grace and mercy through Jesus Christ, who is made unto us by God,<sup>d</sup> wisdome, righteousness, sanctification, and redemption, and all in all, that he that rejoyceeth might rejoyce in the Lord.

## VII

And<sup>a</sup> this is life eternall, that wee might know him the only true God, and Jesus Christ whom he hath sent. And on<sup>b</sup> the contrary, the Lord wil render vengeance in flaming fire to them that know not God, and obey not the Gospel of Jesus Christ.

## VIII

The rule of this knowledge, faith and obedience, concerning the



# A Confession of Faith.

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the worship of God, in which is contained the whole duty of man, is (not <sup>a</sup> mens lawes or traditions, but) only the word of God contained in the holy <sup>b</sup> Scriptures, in which is plainly recorded whatsoever is needfull for us to know, believe, and practise, which are the only rule of holinesse and obedience for all Saiats, at all times, in all places to be observed.

<sup>a</sup> Col. 2. 1, 2, 3.  
<sup>b</sup> Mat. 15. 9. 6.  
<sup>c</sup> Joh. 5. 39.  
<sup>d</sup> 2 Tim. 3. 15.  
<sup>e</sup> 16. 17.  
<sup>f</sup> Isa. 8. 20.  
<sup>g</sup> Gal. 1. 8, 9.  
<sup>h</sup> Acts 3. 22, 23.

## IX

The Lord Jesus Christ, (of whom <sup>a</sup> Moses and the Prophets wrote, the Apostles preached) he is the <sup>b</sup> Son of God, the brightness of his glorie, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who also when the <sup>c</sup> fulnesse of time was come, was made of a woman, of the Tribe of *Judah*, of the seed of *Abraham* and *David*; to wit, of the Virgin *Mary*, the holy Spirit comming downe upon her, the power of the most High overshadowing her, and he was also tempted as wee are, yet without sinne.

<sup>a</sup> Gen. 3. 15.  
<sup>b</sup> Chap. 22. 18.  
<sup>c</sup> & 49. 10.  
<sup>d</sup> Dan. 7. 13. &  
<sup>e</sup> 9. 24. 25. 26.  
<sup>f</sup> 1 Prov. 8. 23.  
<sup>g</sup> Joh. 1. 1, 2, 3.  
<sup>h</sup> Heb. 1. 8.  
<sup>i</sup> Gal. 4. 4.  
<sup>j</sup> Heb. 7. 74.  
<sup>k</sup> Revel. 5. 5.

with Gen. 49. 9. 10. Rom. 1. 3. and 9. 10. Mat. 1. 16. with Luke 3. 23. 26. Heb. 2. 18. 19. 53. 54. 5. Heb. 4. 15.

## X

<sup>a</sup> Jesus Christ is made the Mediator of the new and everlasting Covenant of grace between God and man ever to be <sup>b</sup> perfectly & fully the Prophet, Priest, and King of the Church of God for ever more.

<sup>a</sup> 1 Tim. 2. 5.  
<sup>b</sup> Heb. 9. 15.  
<sup>c</sup> John 1. 9.  
<sup>d</sup> Isa. 9. 6.

## XI

Unto this Office he was appointed by <sup>a</sup> God from everlasting, and in respect of his man-hood, from the womb called, separated, and <sup>b</sup> anointed most fully and abundantly with all gifts necessary, God having without measure powred out his Spirit upon him.

<sup>a</sup> Prov. 8. 17.  
<sup>b</sup> Isa. 42. 6.  
<sup>c</sup> & 49. 14. 15.  
<sup>d</sup> 11. 2, 3, 4, 5.  
<sup>e</sup> & 61. 1, 2.  
<sup>f</sup> with Luke 1. 35.

## XII

Concerning his Mediator-ship, the Scripture holds forth Christs call to his Office: For none takes this honour upon him, but he that is called of God, as was *Aaron*, it being an action of God, whereby a speciall promise being made, he ordains his Sonne to this Office, which promise is, that Christ should be made a sacrifice for sinne, that he should see his <sup>a</sup> seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand: <sup>b</sup> all of mee free and absolute grace towards Gods elect, and without any condition foreseen in them to procure it.

<sup>a</sup> 17. 22. John 1. 34. 36. and 3. 34.  
<sup>b</sup> Heb. 7. 4, 5, 6.  
<sup>c</sup> 12. 13. 14. 15.  
<sup>d</sup> John 1. 16.  
<sup>e</sup> Rom. 8. 34.

## XIII

This Office to be Mediator, that is, to be Prophet Priest, and

<sup>a</sup> 1 Tim. 2. 5.  
<sup>b</sup> Heb. 9. 15.

B

and King of the Church of God, is so proper to Christ, that neither in whole or any part thereof, it cannot be transferred from him to any other.

XIV.

This Office to which Christ is called, is threefold, as <sup>a</sup> a Prophet, <sup>b</sup> Priest, and <sup>c</sup> King: this number and order of offices is necessary; for in respect of our <sup>d</sup> ignorance, wee stand in need of his prophetical office. And in respect of our great <sup>e</sup> alienation from God, we need his Priestly office to reconcile us: and in respect of our averfesse and utter inability to returne to God, wee need his Kingly Office to <sup>f</sup> convince, <sup>g</sup> subdue, <sup>h</sup> draw, <sup>i</sup> uphold and <sup>j</sup> preserve us to his heavenly Kingdome.

XV.

Concerning the Prophecie of Christ, it is that whereby he hath revealed the will of God whatsoever is needfull for his Servants to know and <sup>b</sup> obey; and therefore he is called not only a Prophet and Doctor, and the <sup>c</sup> Apostle of our profession, and the <sup>d</sup> Angel of the Covenant, but also the very <sup>e</sup> wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the Gospell to his people.

XVI.

That he might be a Prop et e ry way compleat, it was necessary he should be God, and also that he should be man: for unlesse he had been God, he could never have perfectly understood the will of God; and unlesse he had been man, he could not suitably have unfolded it in his owne person to men.

John 1. 18.  
Acts 3. 22.  
with Deut. 18.  
15. Heb. 1. 1.

That Jesus Christ in God is wonderfull,

clearly exprest in the Scriptures: he is called, The mighty God, *Isa. 9. 6.* That word was God, *John 1. 1.* Christ who is God over all, *Rom. 9. 5.* God manifested in the flesh, *1 Tim. 3. 16.* The same is very God, *1 John 5. 20.* He is the first, *Revel. 1. 8.* he gives being to all things, and without him was nothing made, *John 1. 3.* He forgiveth sin, *Matth. 9. 2.* He is before Abraham, *John 8. 58.* He was, and is, and ever will be the same, *Heb. 13. 8.* He is always with his to the end of the world, *Mat. 28. 20.* which could not be said of Jesus Christ if he were not God. And to the Son he saith, Thy Throne, O God, is for ever and ever, *Heb. 1. 8.* *John 1. 18.* *Acts 20. 28.*

Also, Christ is not only perfectly God, but perfect Man, made of a woman, *Gal. 4. 4.* made of the seed of David, *Rom. 1. 3.* Comming out of the loyns of David, *Acts 2. 30.* of Jesse and Judah, *Acts 13. 23.* In that the Children were partakers of flesh and blood, he himeself likewise tooke part with them, *Heb. 2. 14.* he tooke not on him the nature of Angels, but the seed of Abraham, *Verf. 16.* So that we are bone of his bone, and flesh of his flesh, *Ephes. 1. 30.* So that he that sanctifieth, and they that are sanctified, are all of one, *Heb. 2. 11.* See *Acts 3. 22.* *Deut. 18. 15.* *Heb. 1. 1.*

XVII.

XVII

Concerning his Priesthood, Christ having sanctified himselfe, hath appeared once to put away sinne, by that one offering of himselfe a sacrifice for sinne, by which he hath fully finished and suffered all things God required for the salvation of his elect, and removed all Rites and Shadows, &c. And is now entred within the vaille, into the Holy of Holies, which is the presence of God. Also, he makes his people a spiritual house an holy Priest-hood to offer up spiritual Sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worshipping or worshippers.

XVIII

This Priesthood was not legall or temporary, but according to the Order of Melchisedec, and is stable and perfect, not for a time, but for ever, which is suitable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice, and Altar: he was a Priest, according to both natures; he was a sacrifice according to his humane nature; whence in Scripture it is attributed to his body, to his blood: yet the effectualnesse of this Sacrifice did depend upon his divine nature, therefore it is called the blood of God. He was the Altar according to his divine nature, it belonging to the Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it selfe.

XIX

Concerning his Kingly Office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spiritually governe his Church; and doth exercise his power over all Angels and men, good and bad, to the preservation and salvation of the Elect, and to the over-ruling and destruction of his enemies. By this Kingly power, he applyeth the benefits, virtue, and fruits of his Prophetic and Priest-hood to his Elect, subduing their sinnes, preserving and strengthening them in all their conficts against Satan, the World, and the Flesh, keeping their hearts in faith and filiall feare by his Spirit: by this his mighty power he ruleth the vessels of wrath, using, limiting and restraining them as it seemes good to his infinite wisdom.

XX

This his Kingly power shall be more fully manifested when he shall come in glory to reign among his Saints, when shall put downe all rule & authority under his feet, that the glory of the Father may be perfectly

16, 17 John  
17. 21, 26.

perfectly manifested in his Sonne, and the glory of the Father and the Son in all his Members.

Ephes. 1. 14.

## XXI.

Heb. 5. 9. Mat.

2. 1. Joh. 17.

6. Heb. 7. 25.

1. Cor. 2. 12.

Rom. 8. 29, 30.

1 Joh. 3. 12.

Joh. 4. 13. 19.

John 3. 16.

Jesus Christ by his death did purchase salvation for the Elect that God gave unto him : These have interest in him, and being called have fellowship with him, for whom he makes intercession to his Father in their behalfe, and to them doth God by his Spirit apply this redemption, as also the free gift of eternal life and glorie is given to them and none else.

## XXII.

Ephes. 2. 8.

John 6. 29.

2. 4. 10.

Phil. 1. 29.

Gal. 5. 22.

John 17. 17.

Heb. 4. 11, 12.

John 6. 62.

Faith is the <sup>a</sup> gift of God, wrought in the hearts of the Elect, by the Spirit of God ; by which they come to know and believe the truth of the <sup>b</sup> Scriptures, and the excellency of them above all other writings, &c all things in the world, as they hold forth the glorie of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulnesse of the Spirit in its workings and operations, and so are enabled to cast their soules upon this truth thus believed.

## XXIII.

Mat. 7. 24. 29.

John 13. 20.

Joh. 10. 38, 39.

1. Pet. 1. 4, 5, 6.

16. 49. 13. 14.

15. 16.

All those that have this precious [ faith ], wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance, so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortalitie ; and though many stormes and fouds arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastned upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall injoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternicy.

## XXIV.

Rom. 1. 0. 17.

1. Cor. 1. 28.

Rom. 9. 19.

Ezek. 16. 16.

Rom. 3. 11.

Rom. 1. 16.

Ephes. 1. 19.

Col. 2. 12.

Faith is ordinarily <sup>a</sup> begotten by the preaching of the Gospel, or word of Christ, without respect to <sup>b</sup> any power or agency in the creature ; but it being wholly <sup>c</sup> passive, and dead in trespasses and sinnes, doth believe, and is converted by no lesse <sup>d</sup> power then that which raised Christ from the dead.

## XXV.

XXV.

The preaching of the Gospel, to the conversion of sinners, is  
 \* absolutely free ; no way requiring as absolutely necessary, any  
 qualifications, preparations, or terrours of the Law, or preceding  
 ministry of the Law ; but only and alone the naked soule, a sin-  
 ner and ungodly to receive Christ crucified, dead, and buried, and  
 risen againe, who is made a Prince and a Saviour for such sinners  
 as through the Gospell shall be brought to believe on him.

XXVI.

The same power that converts to faith in Christ, carrieth on the  
 \* soule through all duties, temptations, conflicts, sufferings; and  
 whatsoever a believer is, he is by \* grace, and is carried on in obe-  
 dience, and temptations by the same.

XXVII.

\* All believers are by Christ, united to God ; by which union  
 God is one with them, and they are one with him ; and that all  
 believers are the \* Sons of God, and joynt heires with Christ, to  
 whom belong all the promises of this life, and that which is to  
 come.

XXVIII.

Those that have union with Christ, are justified from \* all their  
 finnes by the blood of Christ ; which justification is a gracious  
 and full acquittance of a guilty sinner from all sinne by God,  
 through the satisfaction that Christ hath made by his death for all  
 their finnes, and this is to be applied by the Spirit through be-  
 lieving.

XXIX.

All believers are a holy and sanctified people, and that  
 sanctification is a speciall fruit of the \* new Covenant, and an ef-  
 fect of the \* love of God manifested in the soule, whereby the be-  
 liever presseth after a heavenly and Evangelicall obedience to all  
 the commands, which Christ as head and King in the new Cove-  
 nant hath prescribed to them.

XXX.

All believers through the knowledge of \* that justification of life  
 given by the Father, and brought forth by the blood of Christ, shall  
 have as their great priviledge of that new \* covenant, peace with  
 God, and reconciliation, whereby they that were at enmity with  
 made nigh, by by \* that blood, and have \* peace passing all under-  
 standing ; yea, joy in God through our Lord Jesus Christ, by  
 whom



whom wee have received the attonement.

## XXXI.

All believers in the time of this life, are in a continuall warfare and combat against sinne, selfe, the world, and the Devill; and are liable to all manner of afflictions, tribulations, and persecutions, being predestinated, and appointed thereunto, and whatsoever the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right, by them who have no faith.

## XXXII.

The only strength by which the Saints are enabled to encounter with all oppositions and trials, is only by Jesus Christ, who is the Captaine of their salvation, being made perfect through sufferings, who hath engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting Kingdome, and glorie.

## XXXIII.

Jesus Christ hath here on earth a spirituall Kingdome, which is his Church, whom he hath purchased and redeemed to himselfe as a peculiar inheritance; which Church is a company of visible Saints, called and separated from the world, by the Word and Spirit of God, to the visible profession of the faith of the Gospel, being baptized into that faith, and joynd to the Lord, and each to other, by mutuall consent in the practicall enjoyment of the ordinances, commanded by Christ their Head and King.

## XXXIV.

To this Church he hath made his promises, and given the signs of his Covenant, presence, acceptance, love, blessing, and protection. Here are the Fountains and Springs of his heavenly graces flowing forth: to refresh and strengthen them.

## XXXV.

And all his Servants, of all estates (are to acknowledge him to be their Prophet, Priest, and King;) and called thither to be enrolled among his household servants, to present their bodies and soules, and to bring their gifts God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered Garden, to have communion here



here with his Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his owne estate, yet they are to supply each others wants, according as their necessity shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by himsele to be bestowed in their severall order, due place, peculiar use, being fitly compact and knit together according to the effectuall working of every part, to the edefying of it selfe in love.

XXXVI.

Being thus joyned, every Church hath power given them from Christ, for their wel-being, to chuse amongst themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to impose on them either these or any other.

XXXVII.

That the Ministers lawfully called as aforesaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind.

XXXVIII.

Baptisme is an Ordinance of the new Testament, given by Christ, to be dispensed upon persons professing faith, or that are made Disciples; who upon profession of faith, and desiring of it, ought to be baptized, & after to partake of the Lords Supper.

XXXIX.

That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water; it being a signe, must answer the things signified, which is, that interest the Saints have in the death, buriall, and resurrection of Christ: And that as certainly as the body is buried under water, & risen again, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reigne with Christ.

Rom. 6: 3, 4, 5, 6. 1 Cor. 15: 28, 29. The word Baptise, signifies to dip, or plunge (yet for as convenient Garments be both upon the Administrator and subject with all modesty) which is also our practise, as many eye witnesses can testify.

## XL.

The person designed by Christ to dispense Baptisme, the Scripture holds forth to be a Disciple; it being no where tied to a particular Church-officer, or person extraordinarily sent, the Commission injoyning the administration, being given to them as considered Disciples, being men able to preach the Gospel.

## XLI.

Christ hath likewise given power to his Church to receive in, & cast out, any Member that deserves it, and this power is given to every congregation, & not to one particular person, either Member or Officer, but in relation to the whole body, in reference to their faith and fellowship.

## XLII.

And every particular Member of each Church, how excellent, great or learned soever, is subject to this censure and judgement; and that the Church ought not without great care and tendernes, to proceed against her Members.

## XLIII.

Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office are to governe, oversee, visit, watch, so likewise for the better keeping thereof, in all places by the Members, he hath given authority, and laid duty upon all to watch over one another.

## XLIV.

Also such to whom God hath given gifts in the Church, may and ought prophesie, according to the proportion of faith, and so to teach publicquely the word of God, for the edification, exhortation, and comfort of the Church.

## XLV.

Thus being rightly gathered, and continuing in the obedience of the Gospell of Christ, none are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there will be difference in the true constituted Church) until they have in due order, and tendernes, sought redresse thereof.

## XLVI.

And although the particular Congregations be distinct and severall bodies, every one as a compact and knit Citie within it selfe; yet are they all to walke by one rule of truth; So also they (by all meanes convenient) are to have the counsell and help,

one

<sup>d</sup> one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

XLVII.

A Civill<sup>a</sup> Magistracy is an Ordinance of God, set up by him for the punishment of evill doers, and for the praise of them that doe well; and that in all lawfull things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath but for conscience sake; and that wee are to make supplications, and prayers for Kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godlinesse and honesty.

XLVIII.

That wee have great cause to blesse God and to be thankful for the peace and liberty wee enjoy in the service of our God under the present government, but if the Magistrate should not favour us herein; yet wee dare not suspend our practise, because wee believe wee ought to goe on in obedience to Christ, in professing the faith which was once delivered to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnes to the truth of the old & New Testament unto the death if necessity require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, Sisters; yea, and our owne lives deare unto us, so wee may finish our course with joy, remembering alwayes that wee ought to obey God rather then men, who will when wee have finished our course, and kept the faith, give us the crowne of righteousness; to whom wee must give an account of all our actions, and no man being able to discharge us of the same.

XLIX.

It is lawfull for a Christian to be a Magistrate or Civil Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement and in righteousnesse, for confirmation of truth, and ending of all strife; and that by rash and vaine oathes the Lord is provoked, and this Land mournes.

L.

Wee are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that wee doe defraud no man of any thing, but doe unto all men as wee would they should doe unto us.

C.

I. There

Act 1. 5. 9.  
Cant. 8. 4.  
13. 4.  
Rom. 13. 1.  
2. 3. 5.  
1 Pet. 2. 13.  
1 Tim. 2. 1. 2. 3.  
Acts 3. 4. 5.  
& 4. 19. 20.  
28. 29. 41.  
& 20. 23.  
1 Thel. 3. 3.  
Phil. 1. 20. 19.  
Dan. 3. 16. 17.  
& 6. 7. 10. 22.  
23.  
1 Tim. 6. 13.  
14. 15.  
Rom. 12. 1. 8.  
1 Cor. 14. 37.  
Rev. 2. 20.  
2 Tim. 4. 6. 7.  
8.  
Rom. 14. 10. 12.  
2 Cor. 5. 10.  
Psal. 49. 7.  
Psal. 50. 22.  
Acts 8. 38. &  
10. 1. 2. 35. 44.  
Rom. 16. 23.  
Deut. 6. 13.  
Rom. 1. 9.  
2 Cor. 10. 11.  
Jer. 4. 2.  
Heb. 6. 16.  
1 Thel. 4. 6.  
Rom. 13. 5. 6. 7.  
Mat. 23. 21.  
Tit. 3.  
1 Pet. 3. 15. 17.  
& 5. 5.  
Eph. 5. 21. 23.  
& 6. 1. 9.  
Tit. 3. 1. 2. 3.

1. There shall be a resurrection of the dead, both of the just and unjust, and every one shall give an account of himselfe to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

### The Conclusion.

**T**HUS wee desire to give unto Christ, that which is his, and unto all lawfull Authority that which is there due, and to owe nothing to any man but love, to live quietly and peaceably, as it becommeth Saints, endeavouring in all things to keep a good conscience, and to doe unto every man (of what judgement soever) as we would they should doe unto us, that as our practise is, so it may prove us to be a conscionable, quiet, and harmlesse people) no wayes dangerous or troublesome to humane societie) and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it more excellent to give then to receive. Also we confesse that we know but in part, and wee are ignorant of many things which wee desire and seeke to know; and if any shall doe us that friendly part to shew us from the word of God that wee see not, wee shall have cause to be thankfull to God and them. But if any man shall impose upon us any thing, that wee see not commanded by our Lord Jesus Christ, wee should in his strength rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather then to doe any thing against the least tittle of the truth of God, or against the light of our owne consciences. And if any shall cal what we have said Heresie, then do we with the Apostle acknowledge, that after the way they call Heresie, worship we the God of our Fathers, disclaiming all Heresies, (rightly so called) because they are against Christ, and to be stedfast and immoveable, alwayes abounding in obedience to Christ, as knowing our labour shall not be in vaine in the Lord.

### PSAL. 74. 21, 22.

Arise, O God, plead thine owne cause; Remember how the foolish man blasphemeth thee dayly.

O let not the oppressed returne ashamed, but let the poore and needy praise thy name.

Come Lord Jesus, come quickly.

To



**To all the Churches of God sanctified**  
**in CHRIST JESUS, called to be Saints,**  
 with all that in every place profess the name of  
 Jesus Christ our Lord, both theirs and ours.

*Beloved Brethren,*



Having these many yeares, through the grace and free mercy of our God, been kept in the profession of the name of Christ, contained in the Holy Scriptures of the Prophets, and Apostles; and finding the exceeding benefit and comfort of walking with God in some measure suitable to what he hath made knowne unto us; and well knowing that wee are called to live in the last Ages of the world, wherein iniquitie abounds, and the love of many waxeth cold; as likewise considering those peculiar times spoken of in the 2. of *Tim. 3. 1*, &c. are come upon us, wherein men who sometimes have made large profession of God and godlinesse, are turned aside to commit all manner of uncleannes with greedinesse, having turned the grace of our Lord Jesus into lasciviousnesse, calling darkenesse light, and light darknesse, by meanes of whom the way of truth is evill spoken of; and many poore souls through temptations ready to quit their professions, and to be taken with their snares; we thought it our duty to declare our utter dislike, abhorring, and detestation of all such evill persons, and wayes, who shall under any pretence whatsoever plead for, or practise any way of ungodlinesse.

And having been through the goodnesse of our God, inabled to discern the secret, and subtill designes, and snares of Satan, which he hath laid to entrap poore souls in, by carrying them from step



to step, untill they have been wholly captivated in his snares, and tied by him to doe him service.

We could do no less, then according to that measure of light we have received from the Lord, to discover his Wiles, and Stratagems, and to Caution all that profess the fear of the Lord, to watch over their owne hearts, and wayes, and to take heed least they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom, taketh to bring souls unto himselfe by, viz. the presenting unto men his great Iove, in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan that old Serpent through his instruments under the specious pretence of beating men off from all false rests, endeavours with all his strength to oppose and make void; perswading the Sons and daughters of men, that what is declared concerning the death of Christ at *Jerusalem*, and his bearing our iniquities in his own Body upon the Cross, is but a meer hystory & shadow, that the Scriptures are but a letter, and the Ordinances of God but fleshly formes, thereby labouring to beget in the peoples mindes, a contempt, and slight esteeme of Christ, his Word, and Ordinances; and that he might cheat them to purpose, tels them of a God within, and a Christ within, and a Word within: and that God, and Christ, and they are one, without any true distinct knowledg of the true meaning of that which is expressed; whereby poore soules with great and swelling words of vanity, triumph in a great myserie of meer nothing, but emptiness, and confusion, speaking things whereof they know not; and many poor souls knowing such expressions to be Scripture Phrases, doe greedily embrace them, without a true, distinct, and cleer understanding the sense of what is spoken, having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high and spirituall Christians; whereas indeed although the words spoken by them, are many of them true in themselves (without which Satan could not so effectually deceive) as that God and Christ, and the Spirit dwell in us, and that God and Christ, and the Saints are one; Yet are we to understand this union to be only in a way of relation through participation of the same spirit, & this dwelling to be only in respect of grace, and powerfull operation and influence



fluence, working in the hearts of believers, according to the tenor of the new Covenant, in making men holy and humble, purifying their hearts, causing them to walke in all good conscience towards God and man, all which by them is trampled under foot, and another kinde of union, and indwelling driven at in their discourses, which although covertly expressed, untill by craft and subtilty, they have prepared the hearts of simple and unstable soules, to receive whatsoever they shall suggest unto them; yet then is openly discovered, being indeed the root of all bitterness, and desperate prophaneness, and blasphemy, that can be imagined in the world: for from thence they conclude, that themselves are God & Christ, and what God is they are, and what they are God is; for say they, there is no Spirit but one, and so deny any created Angel or spirit, holding upon the same account the living soule in man to be uncreated, and so consequently to be God himselfe, and not created by God. Now this being the ground-worke of their delusion, the building is answerable.

For first, Concluding the reasonable soul to be God.

Secondly, They affirm that this soul being clothed with their humane bodies, or flesh, is *Christ*, or *God*, or *God in flesh*, hereupon they imagin that *Iesus Christ* spoken of in the Gospel, as being born of the *Virgin Mary*, accused by the *Jewes*, delivered by *Pilate* to be crucified, dying at *Jerusalem* upon the *Cross*, rising the third day, & ascending into heaven; is only to be understood *parabolically*, or *figuratively*, speaking of one thing, and intending another; pointing at, and prefiguring a worke only within us, conceiving the *Virgin Mary*, the *Jewes*, *Pilate*, *Jerusalem*, the *Cross*, *Christ* rising and ascending, spoken of in the Scriptures, to be all within them, and no such thing substantially, or in truth without.

As they conclude all things spoken of *Christ*, to be but in a *typical*, or *figurative* manner, intending and typifying out this *God within*, or *God incarnate* in their flesh, still meaning their *reasonable souls*, conceiving this to be the *substance* of all those *shadows*; so also upon this ground they are forced to conclude the whole new Testament, with all the *Doctrines*, *Laws*, *Rules*, and *Administrations* of the same, to be but a shadow or figure, holding forth a substance within. As for instance, *Moses* and *Aaron*, being but figures of the substantiall Saviour, and Priest to come, so the admini-

nistrations of *Moses* as *Mosaical*, were but fleshly and carnall administrations, to be abolished when the substance was come; they being only shadows of good things to come; in like manner doe they understand *Christ* in his person, to be but a shadow of *Christ within*, and all his heavenly and spiritual Gospel to be but a *Letter* and carnall historie put to an end and abolished, when they once come to apprehend that the substance of all is *within*. They comming also to believe that the soule is God, doe thence infer that they are perfect, and that they are in as happy estate as can be, & for this they urge, *1 Cor.* 15. 24. to the 28. to shew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then *Christ* ceaseth his Mediatorship, and consequently, all his New-Testament ceaseth: now they conclude, that all this is accomplished when they come to discern there is but one Spirit, and their soul that spirit, which is God, and then they are in the possession of all things.

And seeing that the Scripture declares that before our full possession of God and glory, there must be a *temporall Feath*, and *Resurrection* of the Body, and *eternall judgement*, they upon the former grounds, judging themselves already glorified, doe understand this death of the body in all such Scriptures *mystically*, and that the resurrection and eternall judgement, are passed already in the soule, as *Hymeneus* and *Philetus* did, *2 Tim.* 2. 18. compared with *1 Tim.* 1. 19. Thence also they conclude, that faith and Justification by *Christ*, together with all the Ordinances of *Christ* are abolished, as fleshly forms, like unto *Christ* that appointed them, above and without all which, they triumphantly (in their own fancies) live when they once have attained this *supereminent* life (as they speak) of being in the full fruition of God, comprehending that *infinite Being* (which they blasphemously affirm themselves to do) intruding themselves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* saith, scoff at any second coming of *Christ*, *2 Pet.* 3. 3. 4. and mock at the holy Scriptures, those heavenly Oracles of God, denying them to be the Word of God, or that Law by which they ought to conforme their lives, conceiving and uttering that there is no Law nor Rule; but what is in man, his Light being his only Law, that is to say, what ever that spirit that dwels within (which they call God within) dictates to them

them, that ought to be done by them, strengthening themselves with this opinion, that there is no sin but what contradicts a mans owne light, (which is a mans only law) and sin is only sin to him that thinks it so, and that there is no hell but that torment that men sustaine through crossing their own light (which God knows is nothing but thick darkneis) from these principles the desperately wicked and deceitful hearts of men fortified in their sins, having now their conscience seared with an hot Iron, account it their only miserie and hell, that they are troubled at any thing, be it never so abominable, thus casting off all trouble and remorse for sin, they follow the Law of their own minde, (as they needs must, conceiving their owne souls to be the only eternall God) and whatsoever their evill hearts are naturally inclined to, whether Drunkenesse, Cursing, swearing, or whoredome (although for a time their principles do not put such horrid impieties in execution) yet at length being violently hurried on through the assistance of the strong impulsions, and ristlesse suggestions and intligations of the devil, (the Judgements of God being also heightened upon them) they now commit the same with greedinesse, and that with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations, pleading for them, affirming that they have made a League and Covenant with sin, death, and hell, and have communion with God in all these, seeing all these and what ever evils can be imagined, reconciled to God, and so good, accounting all their actions for good, being acted by their own spirits, which (as they thinke) are God, saying that God (but truly not God, but their own accursed spirits) willed that they should curse and swear, and be drunk, and fill themselves with all uncleanes, which they esteem to be perfect righteousness, calling that holiness and righteousness which consists in a spotles conformity to the Laws of Christ revealed in the Scripture, which curbs the insolency of the flesh, and the lusts of the heart, a plaguy and nasty holinesse, that must be destroyed; so that those amongst them, that can with the greatest impudency, without the least check or controul of conscience, commit the most horrid abominations, (which wee tremble to thinke of) they are the most perfect, and the most swallowed up in the will of God: to justifie these their abominations, they say, the Angels of God spare with glorie and Majesty, which

which Angels are God in them (for all created Angels they deny) who therefore may sweare as they will, and that with glory and Majesty; Yea so great is their thralldom and captivity, that now the Prince of the power of the aire, that rules in the hearts of these Children of disobedience, hath so far the mastery and dominion over them, as that they are ready, not onely to fight against God himselve in his spiritual Ordinances, but against *civill societies*, violating the bonds of marriage, and Lawes of Families, against the very principles and light of nature, which common justice, (remaining amongst the Heathens) would soon adjudge to merit severe punishment: and certainly those that shall thus transgresse all civill bonds, doe not onely lye lyable to the just and feareful judgement of God, but justly incurre the punishment of the rulers of this world.

Having thus laid open some of the principles, and evill practices of these men, even that root of bitterneffe, from which such their sinfull branches grow; by which every one whose eyes are opened, may discern what a fearefull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying spirit: we shall now endeavour briefly to make manifest the sandiness, and dangerousness of the foundation whereupon these things are built; which we shall essay to do by proving; That the soule of man is not God, but a creature, created and made by God: which will appeare both by Scripture and reason, if you consider.

1. That God is incomprehensible, the Heaven of Heavens cannot containe him, but the soule of man is comprehended and contained in the body.

2. God is Almighty, but the soul of man is not: what ever God will, that he can doe; but man desires many things, and hath not power to accomplish them.

3. God knoweth himselve, and all things, the secrets of all hearts, things past, present, and to come; but alas! the soul of man knows not the Being of it self, nor of the least creature, he knows not what is done in another house next to him.

4. The soule is made and created, 1 Cor. 15. *The first Adam was made a living soul*, Jer. 38. 16. It is written, As the Lord liveth

liveth that made us this soul, now to be made and created, argues a beginning, but God is without beginning; therefore the soul cannot be God.

5. God is the God of the spirits of all flesh, *Numb. 16. 22.* there is a spirit in the body, of which God is the Father, *Heb. 12. 9.* which God forms within man, *Zech. 12. 1.* with which spirit the spirit of God bears witness, *Ro. 8. 16.* which plainly proves our spirit or soul to be a creature: the truth of which further appears in that God can destroy the soul, or cast it unto hell fire, *Matth. 10. 28.* in that the soul may be converted, *Psal. 19. 7.* in that it stands in need of deliverance and redemption, *Psal. 13. 19. 34. 22. 49. 8.* But now God cannot be destroyed, neither needs he any redemption at all. By this is it clear that mans soul is not God, and if not his soul much less his body, that is subject to such variety of distempers, and so neither body nor soul. O therefore what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world, and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as themselves are! From hence we may safely conclude.

1. That if the spirit be created by God, and is united to the body, then those actions that are done by the body, are the actions of the man. O how some men fighting against the light, cry out, that it is God in man only that acts, that shall be saved, and the like, whereas it is evident that it is the man that acts, either good things, viz. the man that believeth, prayeth, conformeth, and is blessed of God, or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the spirit be created by God, it must be subject to the will and Law of the Creator: things created are for the praise of the Creator; we are made by God to shew forth his praise, and by our obedience to declare our selves to be his children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his off-spring in sorrow and confusion.

3. That sin is the defection, variation from, or the transgression of the Law of our Creator, and not of our owne wills: when we do the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soul and body.

From the not right understanding of the creatures subjection, & relati-

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relation unto God, how also those vain allegorizings of those texts of Scripture that speak of Christ himself. For if we search the Scripture we shall see cleerly, that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream) but the true substantial good in itself, the true Mediator <sup>between</sup> God and man, the substance of all figures, and shadows under the Law, which was a School-master unto Christ, Gal. 3. 24. The Apostle tells us, *The Administrations under the Law, were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ*, now it is against common sense and reason, that one shadow should type out another, and that as carnall and fleshly as it selfe, but the contrary hereof is most certaine, for Moses and Joshua being typical Savours, redeeming the spirituall Israel out of Egypt into earthly Canaan, must needs hold out a substantiall Saviour, that most effectually shall redeem the spirituall Israel, for saith the Apostle, *He is able to save to the uttermost all that come to God by him; seeing he ever liveth to make intercession for them*, Heb. 7. 5. He is the Alpha and Omega, the Beginning and the ending, the first and the last, Rev. 1. 18. Who said to John *fear not, for I was dead, and am alive for evermore, Amen; and I have the keyes of Hell and of death*. This Jesus is not only true man as touching flesh, but also God ever all blessed for ever, or the most high God, Rom. 9. 5. John the Baptist testifying of Christ, Joh. 3. 31. saith, *He that cometh from above, is above all, and this is true of Christ as touching his Godhead, who also is truly man, soul and body, consisting of a humane soul, and fleshly body, and that after his resurrection, as appears, Luk. 24. 39. In reference to the Conjunction of both humane and divine nature, he saith, I lay downe my life, and I take it up againe, as man he died, as God he raised himself from the dead; now that any should be so vile and wretched as to count the ever-blessed Lord, who is the most high and blessed Saviour, a fleshly forme and shadow, because according to the infinite wisdom and love of God, he assumed mans nature, that he might thereby become a more fit and suitable Saviour unto them; who are wounded in our souls to thinke thereof, and tremble to thinke what hardness of heart, ingratitude and blindness of minde, such souls are given up to; and though they may talke of being above the dispensation of Christ, the Kingdom being in them resigned up to the Father, they say they know not what; for before the office of Christs mediatorship ceases, and the Kingdome be resigned to the Father, the Scripture*



expressly tells us, all enemies must be subdued under his feet, *Psal.* 110. 1. *Psal.* 8. 6. 1 *Cor.* 15. 24, 25. *Heb.* 2. 6, 7. which is not yet effected, for Christs enemies, viz. the Devills, Sinne, Babylon Antichrist, the opposite oppressing civill powers of the world, death, and the grave, and the rule and authority they beare rule with, are not yet wholly by Christ put down, therefore the Office of his Mediatorship still stands in force; Hence wee may safely conclude.

First, That if Christ be a substantiall Mediator, truly spirituall, his Gospel then, which he and his Apostles hath declared, is not a bare outward Relation, History, or carnal Letter, but a spiritual and substantial Truth and Mystery, containing the whole Minde, Will, and Law of God, for us and all Saints to believe and practise throughout all Ages.

Secondly, It must needs be as durable as the Mediator is, for the Law of Christs Priesthood is as durable as the Priesthood it self, the Law depending upon the Priesthood; for the change of the Priesthood and Law goes together, and so the Priesthood of old being changed, the Law then, and not till then was changed also, *Heb.* 7. 18. So when Christs Priesthood is changed, then the Law of that Priesthood, and not till then shall be changed also.

Thirdly, It must also be granted, That the Scriptures which doe declare this great mysterie of Jesus Christ and his Gospel, be the holy Scriptures, and the infallible Word of God, for it could never have entred into the heart of man to have knowne or manifested those hidden mysteries, had not God himselfe by his owne Word revealed them from Heaven; now the Scriptures are Gods Word, declaring his minde, making knowne his Counsel, being able to make the people of God wise unto salvation through faith which is in Christ Jesus, being given by the inspiration of God, and are profitable for Doctrine, for Reproofe, for Correction, for Instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 *Tim.* 3. 15, 16. and therefore not to be slighted and undervalued, as a dead Letter, a bare History, a carnall empty Story. Therefore dearly beloved brethren, we beg and intreat you, and every one that loves his soule, to fear and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandments revealed in his word, for know that God will set his Son upon his holy Hill of Sion, *Psal.* 2. 8. and will call all his enemies that will not have him to reigne over them,

*Heart bleedings for professors abominations.*

and stay them before him. He is to be received to rule over us as King, as well as to be an oblation for sin, as he is a *Priest* and *Sacrifice*, so also a *Prophet* and a *King*, to teach and govern his people, being the author of eternal Salvation to all that obey him. Therefore that man that departeth from the way of subjection to Christ in his holy Commandments and Ordinances, refuseth Christ to be his Lord, & King, and judges himselfe unworthy of eternall life; Wherefore we in tender compassion to your souls, and zeal for the glory of God, do beseech & exhort you, that you still keep the holy commandments, as they were delivered unto you, that you doe shew the same diligence to the end (for he that endureth to the end shall be saved) that ye stand fast, and earnestly contend for the faith once delivered to the Saints, that no man take your crown from you, and that you take heed that you be not led aside with the workers of iniquity. O let none of us dally with the wayes of God, lest we be given up to the error of the wicked, even to those horrible delusions before mentioned, for God is a just and holy God. O that God would give his people this wildome in all Nations to keep his holy commandments, for holiness becomes his house for ever; O that Gods severity might prevaile with all that profess his name, to search their owne hearts, least not receiving the truth in the love thereof, they be given up to strong delusions to believe a lye, lest they making sin their work and pleasure, God make condemnation to be their wages, and disannulling their league with hell and death, he pull them down from the top of their vanity, whether they have above the heights of the clouds exalted themselves, and laugh at their destruction, and mock when their feare comes.

*Ob.* But many may be ready to object, that those who have fallen into such desperate abominations, were sometimes members of our Congregations, and from thence are apt to contemn our profession, and question whether our way be of God or no, saying, you see what your judgement leads to.

*Sol.* In answer to this we say,

1. That it is a great mistake to judge that those persons were all of our societies, for this we can clearly evince, that many, if not most of them were never members with us.

2. Suppose they had been all of us (which yet is not so) yet we say that none may thence reasonably condemn our profession, nor our selves scruple it, as not of God, which we doubt not, but they will confesse, if they consider.

1. That

1. That from the undeniable truths of God, & from the Churches gathered immediately by the holy Apostles themselves ( which by all are granted to be the purest ) many professors have gone astray, and fallen into great condemnation : *Hymeneus and Alexander* made shipwrack of faith and a good conscience, *1 Tim. 1. 19.* affirming ( as many of these in our days do ) that the resurrection was past already, destroying the faith of some, *2 Tim. 2. 18.* severall in *Corinth* denying any resurrection at all, *1 Cor. 15. 12.* others falling into very great abominations; *Jude* tells us, *v. 4.* That there were certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord *Jesus Christ*. To add one instance more for all ( *John* saith ) Little children it is the last time, and as you have heard that *Antichrist* shall come, even now are there many *Antichrists*, whereby we know that it is the last time; they went out from us, but they were not of us, *Ioh. 2. 18, 19.*

2. The Spirit of God foreseeing such things should be, that we might not be stumbled when they come to passe, hath expressly foretold them; As to the Elders of *Ephesus*, *Acts 20. 28, 29, 30.* saith *Paul* by the Spirit, Take heed to feed the Church of God which he hath purchased with his owne blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: Also, of your selves shall men arise speaking perverse things to draw away disciples after them; so also by the Apostle *Peter*, *2 Pet. 2. 1, 2. &c.* There shall be ( saith he ) false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious or lascivious wayes, by reason of whom the way of truth shall be evill spoken of: *Jude* excites the Saints to remember the words of the Apostles of our Lord *Jesus*, how they foretold there should be mockers in the last time, who should walk after their own ungodly lusts, separating themselves, sensual, having not the Spirit, *ver. 17, 18, 19.* and from whom shall they separate, but from the true Churches of *Jesus Christ*, professing the faith of *Christ*, and being baptized in his name ( the Scripture no where approving any other Churches, that we read of ) *Paul* also tells *Timothy* the time would come ( and surely those prophecies are now fulfilled ) when they would not endure sound doctrine, but after their owne lusts, beap

Hear a bleedings for professors abominations.

heap to themselves teachers, having itching ears, that should turne away their ears from the truth, giving heed unto fables.

3. God in his wisdom permits these things, that those which are approved may be made manifest, and those that seeme to be what they are not, may be discovered; for Hypocrites have and will be creeping into the Church (and that no marvel, for Satan himselfe is transformed into an Angel of Light (but because they receive not the truth in the love thereof, God sends them strong delusions that they should believe a lye, that they all may be damned, who believe not the truth, but have pleasure in unrighteousnesse, *2 Thess.* 2. 10, 11, 12, &c. *1 Job.* 2. 18, 19.

4. Wee cannot wonder that those who draw neer to God in the visible profession of his name, being destitute of the power of godliness, do thus fall away: for God will be sanctified in them that draw nigh to him, either in making them conformable to his Will to the praise of his grace, or else in discovering their falshood, hypocrisie & madness, making them dreadful examples of his wonderful severity, to the glorie of his Justice. *Nadab* and *Abihu*, for offering strange fire, which the Lord commanded not, were destroyed by fire from Heaven, *Lev.* 10. 1, 2, 3. The Lord himselfe proclaimes from Heaven, that his ways are righteous, and the just shall walk in them, but transgressors shall fall therein, *Hos.* 14. ult. The narrow path of the Saints righteous walk, suits not with the licentious principles & interests of carnal men, & though sinners may be in Sion for a time, yet fear surprises them, & by reason of the purity & brightness of the wayes of God, they cannot abide therein, but cast Christs yoke from their necks, because it will not be subservient to their owne lusts. A remarkable example of Gods severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in *Judas*, and in *Ananias*, and *Sapphira*, who for lying against the holy-Ghost were suddenly destroyed, to the great feare of all the Church of Christ: As in nature the corruption of the best things, is the greatest corruption, so the greater profession men make of the truth, when once they be corrupted, they fall into the grossest abominations. The truth is, this is no ground to suspect our profession, because some fall from it, for who is it that sins the unpardonable sin, but one that professed the truth of the Gospel, *Job.* 1. 5, 6. Who are those that are twice dead, plucked up by the roots? except those that by profession were formerly alive in the truth.

Fifthly,

*Heart bleedings for Professors abominations.*

Fifthly, and lastly, We do acknowledge, though some eminent Professors of the same truth with us have saine foully (which hath been the occasion of much griefe to us) yet it hath been hitherto, and we hope ever shal be our care (as they have bin by the righteous judgement of God discovered) according to our duty to put them from amongst us, endeavouring to preserve our selves from all iniquitie, and not to have fellowship with the unprofitable works of darkness, but rather to reprove them: We conclude this, saying of them that are gone from us, and saine into such notorious wickedness, as *John saith, They went from us because they were not of us, for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be manifest not to be of us.*

If any shal judg what we have here declared doth favour of uncharitableness, rigidnes, censoriousness & bitterness of spirit to them that dissent from us, we desire all such seriously to take notice, that true love and charity is not the soothing of any in their sin, the healing of wounds slightly, the crying peace, peace, when a sudden destruction is at hand; it is not the daubing with untempered mortar, but it is a true love to the Truth, and to all for the Truths sake, consisting in plainnes and simplicity, engaging us to endeavour the restoring of them that are saine, to pull them as brands out of the fire, to contend for the faith once delivered to the Saintes, to note such persons that walk disorderly, to endeavour the preserving of them that are sound in the faith.

While some men cry out against us for uncharitableness, in crying down sin and sinfull practises, O how uncharitable in truth are they, that can suffer God to be dishonoured, his Sonne to be vilified, his Truth trampled under foot, his Ordinances slighted, and their own and thousands of poor souls in danger of being utterly seduced to their own destruction, and yet have not a heart to relent for such practises, nor a tongue to plead against them, whereby others might be forewarned of their swift approaching danger; our consciences bear witnes, that the honour of God, the love of his Truth, zeal for his Name, and if possible, the saving of souls from death, hath been the prevailing argument with us, thus to express ourselves, beseeching the God and Father of our Lord Jesus, that by the same power which raised him from the dead, he would make this instrumenteall to confirm those who yet abide in the truth, to restore all the simple in heart, who are ready to turne aside from the voyce of the true Shepherd, and to follow strangers, and the cunning lights and de-

VICES



vices of the Destroyer, that walks up and downe as a roaring Lyon seeking whom he may devour, who hath cast down many wounded, & slain many strong men: And that it may also to all men more fully discover the desperate folly and madnes of those who triumph in their proud imaginations against the Truth and Scepter of the Lord Jesus, that all may clearly see their house is the way to hell, going down to the chambers of death, least they, poor souls, through fained speeches, being inticed to yeld, and forced through the flattering of their lips, should goe after them straightway. *As an Ox goeth to the slaughter, or as a Fool to the correction of the stocks, till a dart strike thorow their liver, hasting as Birds to the snare, not knowing that it is for their life;* and we by uncharitable silence would become guilty of their blood. Now brethren we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst all them which are sanctified, praying that you may stand upon your watch, cloathed with the whole armour of God, and that you may be kept blamelesse, living by faith, untill the coming of our Lord and Saviour Jesus Christ, not casting away your confidence, which hath great recompence of reward; For yet a little while, and he that shall come will come, and will not tarry. The grace of our Lord Jesus Christ be with you all. *Amen.*

**Books Printed for Francis Tyton at the three Daggers in Fleet-streete, nigh the inner Temple.**

Mr. *Diaper* Book, intituled *Gospel glory*; in the Visible and Invisible worship of God.

Mr. *Kings* Discovery of some troublesome thoughts, wherewith many godly, precious souls are burthened and extreemly pressed, &c. Together with a Compound of some Scripture, and experimentall Cordials, &c.

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The first, the Saints interest by Christ, in all the priviledges of grace, cleared, and the objections against the same answered.

The second, the peculiar interest of the Elect in Christ, and his saving graces wherin it is proved that Christ hath not satisfied for the sins of all men, but onely for the sins of those that doe or shall believe in him: and the objections against the same are answered: written by Mr. John Spilbery, and Mr. Benjamin Coo.

**F I N I S.**







N. 8.  
1657  
pr. 42

A  
CONFESSIO  
OF  
FAITH,  
Of the several Congregations or Churches of Christ in LONDON, which are commonly  
(though unjustly) called ANABAPTISTS.  
PUBLISHED,  
For the Vindication of the truth, and information of  
the ignorant; likewise for the taking off of those as-  
persions which are frequently, both in Pulpit,  
and Print unjustly cast upon them.  
Unto which is added,  
HEART BLEEDINGS FOR  
Professors abominations:

OR

A faithfull generall Epistle (from the same Churches) pre-  
sented to all who have knowne the way of truth, forewarning  
them to flee security, and carelesse walking under the Pro-  
fession of the same, discovering some of Sathans wiles, whereby  
also, wanton persons and their ungodly wayes are  
disclaimed.

But this I confesse unto thee, that after the way they call heresie, so worship I the God of my  
Fathers, believing all things that are written in the Law and the Prophets, and have hope  
towards God, which they themselves also allow, that there shall be a resurrection of the dead,  
both of the just and unjust, Acts 24. 14. 15.

For we cannot but speake the things which wee have seen, and heard, Acts 4. 20.

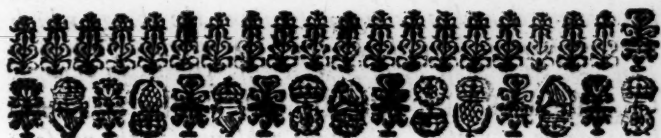
The third Impression corrected.

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THE  
EPISTLE  
To the  
READER.

Courteous Reader,



Here is nothing wherein Saints should be more conversant then in promoting the honour of the Lord and his Christ, <sup>tho</sup> striving and studying to walke before him agreeable to the truth recorded in his word, the consideration of which, is a strong inducement unto us to engage (to the utmost of our abilities) in this worke, that when other men content themselves by living below the rule, we may strive to walke close thereunto, (suitable to the patterne left us by God in his word) and when many account it their glorie to turne their backs upon what they professed to have received from Christ, we may strive



## To the Reader.

strive to honour God, by a stedfast continuance in what wee have received, and in a diligent speaking the things which wee have seene and heard from him, the weight of which at first prevailed upon us to declare unto the world this our Confession of faith, and faithfull Epistle, which wee have againe reprinted, and made publike for the reasons following.

1 First, The invitations and earnest solicitations of severall of our Brethren, from all parts of the Nation, whose hearts long to behold (in publike) our stabilitie and perseverance in the way and truth of our God, that by it they may have wherewith, to put to silence those who have lately taken liberty to reproach and undervalue the truth professed by us.

2 Secondly, That the world may behold that through grace, (by which alone wee stand) we are preserved from backsliding or revolting from the way and truth, wee for some yeares have followed God in, In which (through faith and obedience) wee trust to be continued, unto the coming of our Lord and Saviour Jesus Christ.

3 Thirdly, That wee might prevent Sathan and his accomplices in their enterpises, who have of late abounded more then ordinary, with stratagems and inventions to circumvent poore Saints, in their stabilitie and love unto the truth, amongst which this was no small one (in severall remote parts) that wee had cast off all our former profession and practise, so that none remained together, worshipping God in his way, owning themselves the Churches of Christ, but were growne up to a further attainement and light (as they say) to live more immediatly with God and Christ, then in such low, meane, and contemptible a way as Ordinances, thinking thereby

## To the Reader

thereby to stumble and dishearten many whose hearts were approved to God.

Fourthly, <sup>4</sup> That wee might take off prejudice from the hearts of those (many of which wee have comfortable hopes) who are or may be prejudiced against us, from these many invectives, and bitter unjust reproaches, wee are or may be (for worshipping our God according to our conscience and the rule of truth) exposed unto, and they (if it be the good pleasure of our God) <sup>nota</sup> come to understand our practise, and subject themselves to the Lord in his commands.

Lastly, <sup>5</sup> The remembrance of what good this our undertaking hath formerly done in the Countreies, where it hath been spread (of which we have had particular notice from severall) whose hearts have been refreshed therewith) is no small inducement to us to bring this forth againe in print.

Courteous Friend, wee desire thee soberly to weigh and consider what wee have professed before men, and Angels; out of the simplicitie of our hearts, and let not prejudice prevent thy profitting, <sup>any</sup> but make it thy great care and study to give up thy understanding to love and receive the truth, as it is in Jesus, delighting thy selfe in that Government, which is by his owne hand established in his house; be not disheartned although thou shouldest heare of the miscarriage of some, knowing that in many things wee sune all, and come short of the grace of our God, nor if thou shouldest be advertised of the falling away of

## To the Reader.

any one, doe but consider wee live in the last ages of the world, \* Wherein many shall depart from the truth, (\* neither is it a new thing for men to relinquish their profession. )

\* But strive thou to follow God fully, \* and to stand fast in the simplicity of the truth; and God our Father, and our Lord Jesus Christ be with thee, and be thy guide and Counsellour.

Signed in the name, and by the appointment of the aforesaid severall Churches, meeting in LONDON.

William Kiffen,  
John Spillsbery,  
Joseph Sanson,  
Hugh Gosnell,  
Thomas Pault,  
Joseph Patshall.  
William Conset,

Edward Harrison,  
Richard Graves,  
Edward Roberts,  
Thomas Waters,  
Henry Forty,  
Thomas Young,  
John Watson.

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## A Confession



A  
**CONFESSION OF FAITH**  
 of the severall Congregations or  
 Churches of Christ in *London*, which are  
 commonly (though unjustly) called  
 ANABAPTISTS.

I



He Lord our God is but <sup>a</sup>one God, whose  
<sup>b</sup>substance is in himselfe; whose essence  
 cannot be comprehended by any but him-  
 selfe; who only hath immortality, <sup>c</sup>dwel-  
 ling in the light, which no man can ap-  
 proach unto, who is in himself most <sup>d</sup>holy,  
 every way <sup>e</sup>infinite, in <sup>f</sup>greateste, n<sup>e</sup> wis-  
 dome, <sup>g</sup>power, love; <sup>h</sup>merciful and gracious, long suffering and  
 abundant in goodnesse and truth, who giveth <sup>i</sup>being, moving  
 and preservation to all creatures.

<sup>a</sup> 1. Cor. 8. 6.  
<sup>b</sup> Isa. 44. 6.  
<sup>c</sup> Chap. 46. 9.  
<sup>d</sup> Exod. 3. 14.  
<sup>e</sup> 1 Tim. 6. 16.  
<sup>f</sup> Isa. 43. 15.  
<sup>g</sup> Psal. 147. 5.  
<sup>h</sup> Deur. 32. 3.  
<sup>i</sup> Job 36. 5.  
<sup>j</sup> Jer. 10. 12.  
<sup>k</sup> Exod. 34. 6, 7.  
<sup>l</sup> Acts 17. 18.  
<sup>m</sup> Rom. 11. 36.

II

In this divine and infinite being, there is the <sup>a</sup>Father the  
<sup>b</sup>Word, and, the <sup>c</sup>holy Spirit, each having the whole divine  
<sup>d</sup>essence, yet the essence undivided; all infinite without any  
 beginning, therefore but <sup>e</sup>one God, who is not to be divided in  
 nature, and being, but distinguished by severall peculiar rela-  
 tive properties.

<sup>a</sup> 1. Cor. 1. 3.  
<sup>b</sup> Joh. 1. 1.  
<sup>c</sup> Chap. 15. 26.  
<sup>d</sup> Exod. 3. 14.  
<sup>e</sup> 1. Cor. 8. 6.

III

God hath <sup>a</sup>decreed in himself, before the world was, concer-  
 ning all things, <sup>b</sup>to worke, dispose, and bring them about (ac-  
 cording to the counsell of his owne will) to his glory: yet with-  
 out being the Author of siane, or having fellowship with any  
 therein

<sup>a</sup> Isa. 46. 10.  
<sup>b</sup> Ephes. 1. 11.  
<sup>c</sup> Rom. 11. 33.  
<sup>d</sup> Psal. 115. 3.  
<sup>e</sup> &c. 135. 6.  
<sup>f</sup> Psal. 33. 15.  
<sup>g</sup> 1 Sam. 10. 9.  
<sup>h</sup> 25.

therein) in which appeares his wisdome in disposing all things, unchangeablenesse, power, and faithfullnesse in accomplishing his decree: and God hath before the foundation of the world, foreordained some men to eternall life, through Jesus Christ, to the praise and glorie of his grace; leaving the rest to act in their sinne, to their just condemnation, and to the praise of his justice.

## IV

In the<sup>a</sup> beginning God made all things very good; created man after his owne<sup>b</sup> image, filled with all meet perfection of nature, and free from all sin; but, long he abode not in this honour, Satan using the subtilty of the<sup>d</sup> Serpent, to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, whereby<sup>f</sup> death came upon all his posterity, who now are conceived in sin, and by nature the Children of wrath, the servants of sin, the subjects of<sup>e</sup> death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free.

## V

God in his infinite<sup>a</sup> power and wisdome, doth<sup>b</sup> dispose all things to the end for which they were created, that neither any thing befals any by chance, or without his<sup>c</sup> providence; and that whatsoever befals the Elect, is by his appointment, for his glorie and their<sup>d</sup> good.

## VI

All the Elect being<sup>a</sup> loved of God, with an everlasting love, are<sup>b</sup> redeemed, quickned and saved, not by themselves, not their owne workes, least any man should boast, but only and wholly by God of his free<sup>c</sup> grace and mercy through Jesus Christ, who is made unto us by God, <sup>d</sup> wisdome, righteousness, sanctification, and redemption, and all in all, that he that rejoyceth might rejoyce in the Lord.

## VII

And<sup>a</sup> this is life eternall, that wee might know him the only true God, and Jesus Christ whom he hath sent. And on<sup>b</sup> the contrary, the Lord wil render vengeance in flaming fire to them that know not God, and obey not the Gospell of Jesus Christ.

## VIII

The rule of this knowledge, faith and obedience, concerning the



the worship of God, in which is contained the whole duty of man, <sup>a</sup> Col. 2. 12  
is (not <sup>a</sup> mens lawes or traditions, but) only the word of God <sup>b</sup> Mar. 15. 9.  
contained in the holy <sup>b</sup> Scriptures, in which is plainly recorded <sup>c</sup> Joh. 5. 39  
whatsoever is needfull for us to know, believe, and practise, which <sup>d</sup> 2 Tim. 3. 16, 17.  
are the only rule of holinesse and obedience for all Saints, at all <sup>e</sup> 1sa. 8. 20.  
times, in all places to be observed. <sup>f</sup> Gal. 1. 8, 9.

<sup>a</sup> Col. 2. 12  
Mat. 15. 9.  
<sup>b</sup> Joh. 5. 39  
2 Tim. 3. 1  
16, 17.  
Isa. 8. 20.  
Gal. 1. 8, 9  
Acts 3. 22, 2

## IX

The Lord Jesus Christ, ( of whom <sup>a</sup> *Moses* and the Prophets <sup>a</sup> wrote, the Apostles preached ) he is the <sup>b</sup> Son of God, the brightness of his glorie, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who also when the <sup>c</sup> fulnesse of time was come, was made of a woman, of the Tribe of *Judah*, of the seed of *Abraham* and *David*; to wit, of the Virgin *Mary*, the holy Spirit comming downe upon her, the power of the most High overshadowing her, and he was also tempted as wee are, yet without sinne.

<sup>a</sup> Gen. 3. 1  
Chap. 22. 1  
& 49. 10.  
Dan. 7. 13.  
9. 24, 25. 2  
<sup>b</sup> Prov. 8. 2  
Joh. 1. 1, 2  
Heb. 1. 8.  
<sup>c</sup> Gal. 4. 4.  
<sup>d</sup> Heb. 7. 14  
Revel. 5. 5

with Gen. 49. 9. 10. Rom. 1. 3. and 9. 10. Mat. 1. 16. with Luke 3. 23. 26. Heb. 2. 16. I  
52. 3. 4. 5. Heb. 4. 15.

## X.

\* Jesus Christ is made the Mediator of the new and everlasting Co-  
venant of grace between God and man ever to be perfectly & fully  
the Prophet, Priest, and King of the Church of God for ever more.

<sup>a</sup> 1 Tim. 2.  
Heb. 9. 15.  
John 14. 6.  
<sup>b</sup> Isa. 9. 6, 7

XI.

Unto this Office he was appointed by <sup>Prov. 8. 2</sup> God from everlasting, and <sup>Isa. 42. 6</sup> in respect of his man-hood, from the womb called, separated, and <sup>49. 1. 5. b</sup> anointed most fully and abundantly with all gifts necessary, <sup>I. 1. 2, 3, 4, & 61. 1, 2, with 7. 1.</sup> God having without measure powred out his Spirit upon him.

<sup>a</sup> Prov. 8. 2  
Isa. 42. 6.  
49. 15. <sup>b</sup> Isa  
11. 2, 3, 4,  
& 61. 1, 2.

## XII.

Concerning his Mediator-ship, the Scripture holds forth Christs call to his Office: For none takes this honour upon him, but he that is called of God, as was *Aaron*, it being an action of God, whereby a speciall promise being made, he ordains his Sonne to this Office, which promise is, that Christ should be made a sacrifice for sinne, that he should see his<sup>b</sup> seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand: all of meer free and absolute grace towards Gods elect, and without any condition foreseene in them to procure it.

with Luke 4  
17. 22. Job  
1. 14. 16. and  
3. 34.  
<sup>a</sup> Heb. 5. 4, 5.

## XIII

This Office to be Mediator, that is, to be Prophet Priest, Heb. 7. 24.  
and

\* 1 Tim. 2. 5.  
ft. Heb. 7. 24.

and King of the Church of God, is so proper to Christ, that neither in whole or any part thereof, it cannot be transferred from him to any other.

## XIV.

This Office to which Christ is called, is threefold, as <sup>a</sup>a Prophet, <sup>b</sup>Priest, and <sup>c</sup>King: this number and order of offices is necessary; for in respect of our <sup>d</sup>ignorance, wee stand in need of his propheticall office. And in respect of our great <sup>e</sup>alienation from God, we need his Priestly office to reconcile us: and in respect of our averfnesse and utter inability to returne to God, wee need his Kingly Office to <sup>f</sup>convince, <sup>g</sup>subdue, <sup>h</sup>draw, <sup>i</sup>uphold and <sup>k</sup>preserve us to his heavenly Kingdome.

in. 7. 14. <sup>l</sup>Phil. 4. 13. <sup>m</sup>Tim. 4. 18.  
 Ps. 4. 12. <sup>n</sup>John 6. 44. <sup>o</sup>Phil. 4. 13. <sup>p</sup>Tim. 4. 18.  
 Ike 1. 33. <sup>q</sup>John 1. 18. &  
 hn 14. 6. <sup>r</sup>John 1. 18. &  
 Deut. 8. 15. <sup>s</sup>John 1. 18. &  
 th Acts 3. <sup>t</sup>John 1. 18. &  
 1. 23. <sup>u</sup>John 1. 18. &  
 Heb. 3. 1. & <sup>v</sup>John 1. 18. &  
 14. 15. <sup>w</sup>John 1. 18. &  
 Psal. 2. 6, <sup>x</sup>John 1. 18. &  
 1 Cor. 5. 20. <sup>y</sup>John 1. 18. &  
 Ps 25. 18. <sup>z</sup>John 1. 18. &  
 Col. 1. 21. <sup>aa</sup>John 1. 18. &  
 Ioh. 16. 8. <sup>ab</sup>John 1. 18. &  
 Psal. 110. 3. <sup>ac</sup>John 1. 18. &

## XV.

Concerning the Prophecie of Christ, it is that whereby he hath revealed the will of God whatsoever is needfull for his Servants to know and <sup>b</sup>obey; and therefore he is called not only a Prophet and Doctor, and the <sup>c</sup>Apostle of our profession, and the <sup>d</sup>Angel of the Covenant, but also the very <sup>e</sup>wisdome of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the Gospell to his people.

## XVI.

That he might be a Prop et e ry way compleat, it was necessary he should be God, and also that he should be man: for unlesse he had been God, he could never have perfectly understood the will of God; and unlesse he had been man, he could not suitably have unfolded it in his owne person to men.

hat Jesus  
 hrist is God  
 wonderfull,  
 early exprest in the Scriptures: he is called, The mighty God, *Isa.* 9. 6. That word was God, *John* 1: 1. Christ who is God over all, *Rom.* 9. 5. God manifested in the flesh, *1 Tim.* 3. 16. he same is very God, *1 John* 5. 20. He is the first, *Revel.* 1. 8. he gives being to all things, and without him was nothing made, *John* 1. 2. He forgiveth sins, *Matth.* 9. 6. He is before *Abraham*, *John* 8. 58. He was, and is, and ever will be the same, *Heb.* 13. 8. He is alwayes with us to the end of the world, *Mat.* 28. 20. which could not be said of Jesus Christ if he were not God. And to the Son he saith, Thy Throne, O God, is for ever and ever, *Heb.* 1. 8. *John* 1. 8. *Acts* 20. 28.

Also, Christ is not onely perfectly God, but perfect Man, made of a woman, *Gal.* 4. 4. made of the seed of *David*, *Rom.* 1. 3. Comming out of the loyns of *David*, *Acts* 2. 30. of *Jesse* and *Judah*, *Acts* 13. 23. In that the Children were partakers of flesh and blood, he himselfe likewiseooke part with them, *Heb.* 2. 14. he tooke not on him the nature of Angells, but the seed of *Abraham*, *Verf.* 16. So that we are bone of his bone, and flesh of his flesh, *Ephes.* 5. 30. So that he sanctifieth, and they that are sanctified, are all of one, *Heb.* 2. 41. See *Acts* 3. 22. *Deut.* 8. 15. *Heb.* 1. 1.

XVII

Concerning his<sup>a</sup> Priesthood, Christ having sanctified himselfe, <sup>a</sup>John 17. 19  
hath appeared once to put away sinne, by that one offering of Heb. 3. 7. 12  
himselfe a sacrifice for sinne, by which he hath fully finished and 9 & 10. 12  
suffered all things God required for the salvation of his elect, Rom. 5. 19.  
and removed all Rites and Shadows, &c. And is now entred with- Ephes. 5. 2.  
in the vaile, into the Holy of Holies, which is the presence of God. Collos. 1. 2.  
Also, he makes his people a spiritual house an holy Priest-hood to 15. 16. Rom.  
offer up spiritual Sacrifice acceptable to God through him. Neither 8. 34.  
doth the Father accept, or Christ offer to the Father any other Heb. 9. 24.  
worshipp or worshippers. 8. 1. 1 Pet. 2.  
Joh. 4. 23. 2

XVIII.

This Priesthood was not legall or temporary, but according to <sup>a</sup>Heb. 7. 17  
the Order of<sup>a</sup> Melchisedec, and is stable and perfect, not for a<sup>a</sup> time, <sup>a</sup>Heb. 7. 16  
but for ever, which is suitable to Jesus Christ, as to him that ever 18, 19, 20, 2  
liveth: Christ was the Priest, Sacrifice, and Altar: he was a Priest, 24, 25.  
according to both natures; he was a sacrifice according to his hu- <sup>a</sup>Heb. 5. 6.  
mane nature; whence in<sup>a</sup> Scripture it is attributed to his body, <sup>a</sup>Heb. 10. 10  
to his<sup>a</sup> blood: yet the effectualnesse of this Sacrifice did depend up- <sup>a</sup>1 Pet. 1. 18,  
on his divine nature, therefore it is called the blood of God. He Col. 1. 20,  
was the Altar according to his<sup>a</sup> divine nature, it belonging to the <sup>a</sup>Heb. 9. 13.  
<sup>a</sup>Altar to sanctifie that which is offered upon it, and so it ought to <sup>a</sup>Acts 20. 28  
be of greater dignity then the sacrifice it selfe. <sup>a</sup>Heb. 9. 14.  
13. 10, 12.  
Mar. 23. 1  
John 17. 1

XIX.

Concerning his Kingly Office, <sup>a</sup>Christ being risen from the <sup>a</sup>1 Cor. 15.  
dead, and ascended into heaven, and having all power in heaven <sup>a</sup>1 Pet. 3. 21,  
and earth, he doth spiritually governe his Church, and doth exer- <sup>a</sup>Mat. 28. 18,  
cise his power over all Angels and men, good and bad, to the pre- 20. Lu. 24.  
servation and salvation of the Elect, and to the over-ruling and de- <sup>a</sup>Acts 1. 1.  
struction of his enemies. By this Kingly power, he applyeth the 30. 21. Joh.  
benefits, virtue, and fruits of his Prophecie and Priest-hood to his 36. Rom. 1  
Elect, subduing their sinnes, preserving and strengthening them in <sup>a</sup>1oh. 5. 26,  
all their conflicts against Satan, the World, and the Flesh, keeping <sup>a</sup>Rom. 5. 6,  
their hearts in faith and filiall feare by his Spirit: by this his migh- <sup>a</sup>8 & 14. 17.  
ty power he ruleth the vessels of wrath, using, limiting and restrai- 5. 22, 23. 1  
ning them as it seemes good to his infinite wisdom. 1. 27. He. 1  
Joh. 16. 1  
1oh. 1. 8 R  
21. 17, 18  
Eph. 4. 1

XX.

This his Kingly power shall be more fully manifested when he shall <sup>a</sup>2 Pet. 2.  
come in glory to reign among his Saints, when shall put downe al <sup>a</sup>1 Cor. 15  
rule & authority under his feet, that the glory of the Father may be <sup>a</sup>28 Heb. 9  
perfectly 1 Thes. 1. 4

5, 17. John 7. 21, 26. perfectly manifested in his Sonne, and the glory of the Father and the Son in all his Members.

## XXI.

aphef. 1. 14. Jesus Christ by his death did purchase salvation for the Elect  
 Heb 5. 9. Mar 12. 1. Joh. 17. that God gave unto him : These have interest in him, and being  
 1. Heb. 7. 25 called have fellowship with him, for whom he makes intercession  
 2. Cor. 2. 12. to his Father in their behalfe, and to them doth God by his Spirit  
 1. Tim. 8. 29. 30 apply this redemption, as also the free gift of eternal life and glo-  
 1. Joh. 5. 12. rie is given to them and none else.  
 1. Joh. 15. 13.  
 1. Joh. 3. 15.

## XXII.

aphef. 2. 8. Faith is the <sup>a</sup>gift of God, wrought in the hearts of the Elect, by  
 1. Joh. 6. 29. the Spirit of God ; by which they come to know and believe the  
 1. Joh. 4. 10. truth of the <sup>b</sup>Scriptures, and the excellency of them above all other  
 1. Phil. 1. 29. writings, & all things in the world, as they hold forth the glorie  
 1. Gal. 5. 22. of God in his attributes, the excellency of Christ in his nature and  
 1. Joh. 17. 17. offices, and of the power and fulnesse of the Spirit in its workings  
 1. Heb. 4. 11, 12. and operations, and so are enabled to cast their soules upon this  
 1. Joh. 6. 62. truth thus believed.

## XXIII.

1. Mat. 7. 24. 29. All those that have this precious [ faith ] wrought in them by  
 1. Joh. 13. 10. the Spirit, can never finally nor totally fall away, seeing the gifts  
 1. Joh. 10. 28. 29. of God are without repentance, so that he still begets and nour-  
 1. Pet. 1. 4, 5, 6. sheth in them faith, repentance, love, joy, hope, and all the graces  
 1. 2. 49. 13. 14. of the Spirit unto immortalitie ; and though many stormes and  
 1. 5. 16. floods arise, and beat against them, yet they shall never be able to  
 take them off that foundation and rock, which by faith they are  
 fastned upon ; notwithstanding, through unbelief and the tempta-  
 tions of Satan, the sensible sight of this light and love, be clouded  
 and overwhelmed for a time ; yet God is still the same, and they  
 shall be sure to be kept by the power of God unto salvation, where  
 they shall injoy their purchased possession, they being engraven up-  
 on the palms of his hands, and their names having been written in  
 the book of life from all eternity.

## XXIV.

1. Rom. 10. 17. Faith is ordinarily <sup>a</sup>begotten by the preaching of the Gospel, or  
 1. Cor. 1. 23. word of Christ, without respect to <sup>b</sup>any power or agency in the  
 1. Rom. 9. 19. creature ; but it being wholly <sup>c</sup>passive, and dead in trespasses and  
 1. Ezek. 16. 16. finnes, doth believe, and is converted by no lesse <sup>d</sup>power then that  
 1. Rom. 3. 12. which raised Christ from the dead.  
 1. Rom. 1. 16  
 1. aphef. 1. 19  
 1. Col. 2. 12,

*A Confession of Faith.*

7

XXV.

The preaching of the Gospel, to the conversion of sinners, is <sup>a</sup> absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrours of the Law, or preceding ministry of the Law; but only and alone the naked soule, a <sup>b</sup> sinner and ungodly to receive Christ crucified, dead, and buried, and risen againe, who is made a Prince and a Saviour for such sinners as through the Gospell shall be brought to believe on him.

XXVI.

The same power that converts to faith in Christ, carrieth on the <sup>a</sup> soule through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by <sup>b</sup> grace, and is carred on in al obedience, and temptations by the same.

XXVII.

<sup>a</sup> All believers are by Christ, united to God; by which union, God is one with them, and they are one with him; and that all believers are the <sup>b</sup> Sons of God, and joynt heires with Christ, to whom belong all the promises of this life, and that which is to come.

XXVIII.

Those that have union with Christ, are justified from <sup>a</sup> all their sinnes by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sinne by God, through the satisfaction that Christ hath made by his death for all their sinnes, and this is to be applyed by the Spirit through believing.

XXIX.

All believers are a holy and <sup>a</sup> sanctified people, and that sanctification is a speciall fruit of the <sup>b</sup> new Covenant, and an effect of the <sup>c</sup> love of God manifested in the soule, whereby the believer presseth after a heavenly and Evangelicall obedience to all the commands, which Christ as head and King in the new Covenant hath prescribed to them.

XXX.

Al believers through the knowledge of <sup>a</sup> that justification of life given by the Father, and brought forth by the blood of Christ, have as their great privilege of that new <sup>b</sup> covenant, peace with God, and reconciliation, whereby they that were as farre off are made nigh, by by <sup>c</sup> that blood, and have <sup>d</sup> peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom.



Rom. 5. 10. n. \* whom wee have received the attonement.

## XXXI.

Rom. 7. 23. All believers in the time of this life, are in a continuall<sup>a</sup> warfare and combate against sinne, selfe, the world, and the Devill;  
 4. Ephes. 6. 11, 12, 13. and are liable to all manner of afflictions,<sup>b</sup> tribulations, and persecutions, being<sup>c</sup> predestinated, and appointed thereunto, and  
 Rom. 8. 29. whatsoever the Saints possesse or enjoy of God spiritually, is by  
 Theff. 3. 3. faith; and outward and temporall things are lawfully enjoyed by  
 Gal. 2. 19, 20. a civill right, by them who have<sup>d</sup> no faith.  
 Cor. 5. 7.  
 Deut. 2. 5.

## XXXII.

The only strength by which the Saints are enabled to encounter with all oppositions and<sup>a</sup> trials, is<sup>b</sup> only by Jesus Christ, who is the Captaine of their salvation, being made perfect through  
 John 16. 33. sufferings, who hath engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting Kingdome, and glorie.

## XXXIII.

Mat. 11. 11. Jesus Christ hath here on earth a spirituall Kingdom, which is  
 Theff. 1. 15. his Church, whom he hath purchased and redeemed to himselfe as a  
 1 Cor. 1. 2. peculiar inheritance; which Church is a company of visible Saints,  
 Ephes. 1. 1. called and separated from the world, by the Word and<sup>c</sup> Spirit of  
 Rom. 1. 7. Act God, to the visible profession of the faith of the Gospel, <sup>d</sup>being  
 9. 8, 9 & 26. baptized into that faith, and joyned to the Lord, and each to other,  
 8. 2 Cor. 6. by mutuall consent in the<sup>e</sup> practicall enjoyment of the ordinances,  
 7. Rev. 18. 4. commanded by Christ their Head and King.  
 Acts 2. 37.  
 with 10. 37.

Rom. 10. 10. Matth. 18. 19, 20. Acts 2. 42. \* Acts 9. 26. 1 Pet. 2. 5.

## XXXIV.

Mat. 28. 18, To this Church he<sup>a</sup> hath made his promises, and given the signs  
 9, 20. of his Covenant,<sup>b</sup> presence, acceptation, love,<sup>c</sup> blessing, and<sup>d</sup> protection. Here are the Fountains and springs of his heavenly graces  
 1 Cor. 11. 24. flowing forth to refresh and strengthen them.  
 3. 2. 1. 2 Cor. 13. 14.  
 18. Rom. 9. 1.  
 5. Pl. 133. 3.  
 Rom. 3. 7. 10.  
 Ezek. 47. 2.

## XXXV.

And all his Servants, of all estates ( are to acknowledge him<sup>a</sup> to be their Prophet, Priest, and King; ) and called thither to be enrolled among his household servants, to present their bodies and  
 Acts 2. 41. 47. soules, and to bring their gifts God hath given them, to be under  
 Gal. 4. 3. 1 Cor. 12. 18. his heavenly conduct and government, to lead their lives in this  
 2. 6, 7, 12, 18. walled Sheepfold, and watered<sup>b</sup> Garden, to have communion  
 Ez. 20. 40. 37. here  
 Cant. 4. 12.

here with his Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his owne estate, yet they are to supply each others wants, according as their necessity shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by him selfe to be bestowed in their severall order, due place, peculiar use, being fitly compact and knit together according to the effectuall working of every part, to the edefying of it selfe in love.

XXXVI.

Being thus joyned, every Church hath power given them from Christ, for their wel-being, to chuse amongst themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to impose on them either these or any other.

XXXVII.

That the Ministers lawfully called as aforesaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind.

XXXVIII.

Baptisme is an Ordinance of the new Testament, given by Christ, to be dispensed upon persons professing faith, or that are made Disciples; who upon profession of faith, and desiring of it, ought to be baptized, & after to partake of the Lords Supper.

XXXIX.

That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water; it being a signe, must answer the things signified, which is, that interest the Saints have in the death, buriall, and resurrection of Christ: And that as certainly as the body is buried under water, & risen again, so certainly shal the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reigne with Christ.

(Rom. 6. 3, 4, 5, 6. 1 Cor. 15. 28, 29. The word Baptis, signifies to dip, or plunge (yet if as convenient Garments be both upon the Administrator and subject with all modesty) which is also our practise, as many eye-witnesses can testify.

## XL.

8. 16.

1ef. 3. 7.

28. 19.

4. 2. Acts

7. chap.

20. 1 Cor.

24. with

or. 10. 15.

Rom. 16. 2.

t. 18. 17.

or. 5. 4. 13.

with 12. 6.

2. 3.

or. 2. 6, 7.

The person designed by Christ to dispense Baptisme, the Scripture holds forth to be a Disciple; it being no where tied to a particular Church-officer, or person extraordinarily sent, the Commission in joyning the administration, being given to them as considered Disciples, being men able to preach the Gospel.

## XLI.

Christ hath likewise given power to his Church to receive in, & cast out, any Member that deserves it, and this power is given to every congregation, & not to one particular person, either Member or Officer, but in relation to the whole body, in reference to their faith and fellowship.

## XLII.

18. 16, 17

Acts 11. 2

Tim. 5.

20. 21.

4. 17.

15. 1, 2, 3.

20. 27, 28

3. 17, 24.

24. 45.

ef. 5. 2. 14.

3. 20.

10. 34, 35

p. 15.

or. 14. 3.

Rom. 12.

Pet. 4. 10,

Cor. 12. 7.

1ef. 5. 19,

20. 21.

el. 2. &amp; 3.

And every particular Member of each Church, how excellent, great or learned soever, is subject to this censure and judgement; and that the Church ought not without great care and tenderneffe, and due advice, but by the rule of faith and truth, to proceed against her Members.

## XLIII.

Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office are to governe, oversee, visit, watch, so likewise for the better keeping thereof, in all places by the Members, he hath given authority, and laid duty upon all to watch over one another.

## XLIV.

Also such to whom God hath given gifts in the Church, may and ought prophesie, according to the proportion of faith and so to teach publiquely the word of God, for the edification, exhortation, and comfort of the Church.

## XLV.

Thus being rightly gathered, and continuing in the obedience of the Gospel of Christ, none are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there wil be difference in the true constituted Church) until they have in due order, and tenderneffe, sought redresse thereof.

## XLVI.

And although the particular Congregations be distinct and severall bodies, every one as a compact and knit Citie within it selfe; yet are they all to walke by one rule of truth; So also they (by all meanes convenient) are to have the counsel and help,  
one

## A Confession of faith.

11

\* one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

d Act 15, 2.  
Cant. 8. 1, 4  
13, 14

### XLVII.

A Civill<sup>a</sup> Magistracy is an Ordinance of God, set up by him for the punishment of evill doers, and for the praise of them that doe well; and that in all lawfull things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath but for conscience sake; and that wee are to make supplications, and prayers for Kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godlinesse and honesty.

\* Rom. 13.  
2, 3.  
1 Pet. 2. 13  
1 Tim. 2. 1, 2

### XLVIII.

That wee have great cause to blesse God and to be thankful for the peace and liberty wee enjoy in the service of our God under the present government, but if the Magistrate should not favour us herein; \* yet wee dare not suspend our practise, because wee believe wee ought to goe on in obedience to Christ, in professing the faith which was once delivered to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnes to the truth of the old & New Testament unto the death if necessity require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, Sisters; yea, and our owne lives deare unto us, so wee may finish our course with joy, remembering alwayes that wee ought to<sup>b</sup> obey God rather then men, who will when wee have finished our course, and kept the faith, give us<sup>c</sup> the crowne of righteousness; to<sup>d</sup> whom wee must give an account of all our actions, and no man being able to discharge us of the same.

\* Acts 2, 40  
& 4. 19. &  
28. 29. 41.  
& 20. 23.  
1 Thes. 3. 2  
Phil. 1. 28, 2  
Dan. 3. 16, 17  
& 6, 7, 10 22  
b 1 Tim. 6. 1  
14, 1  
Rom. 12. 1  
1 Cor. 14. 3  
c Rev. 2. 20  
d 2 Tim. 4. 6, 7  
Rom. 14. 10. 1  
2 Cor. 5. 10  
Psal. 49. 7.  
Psal. 50. 22.

### XLIX.

It is lawfull for a Christian to be a Magistrate or Civil Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vaine oathes the Lord is provoked, and this Land mournes.

Acts 8. 38. 8  
10. 1, 2, 35, 44  
Rom. 16. 23  
Deut. 6. 13.  
Rom. 1. 9.  
2 Cor. 10. 11  
Jer. 4. 2.  
Heb. 6. 16.  
1 Thes. 4. 6.  
Rom. 13. 5, 6, 7  
Mat. 22. 21  
Tit. 3.

### L

Wee are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that wee doe defraud no man of any thing, but doe unto all men as wee would they should doe unto us.

1 Pet. 2. 15, 17  
& 5. 5.  
Eph. 5. 21, 25  
& 6. 1. 9.

### C

1. There Tit. 3. 1, 2, 3

Acts 24. 15.  
Cor. 3. 10.

1. There shall be a resurrection of the dead, both of the just and unjust, and every one shall give an account of himselfe to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

### The Conclusion.

**T**Hus wee desire to give unto Christ, that which is his, and unto all lawfull Authority that which is there due, and to owe nothing to any man but love, to live quietly and peaceably, as it becommeth Saints, endeavouring in all things to keep a good conscience, and to doe unto every man (of what judgement soever) as we would they should doe unto us, that as our practise is, so it may prove us to be a conscionable, quiet, and harmlesse people) no wayes dangerous or troublesome to humane societie) and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it more excellent to give then to receive. Also we confesse that we know but in part, and wee are ignorant of many things which wee desire and seeke to know, and if any shall doe us that friendly part to shew us from the word of God that wee see not, wee shall have cause to be thankfull to God and them. But if any man shall impose upon us any thing, that wee see not commanded by our Lord Iesus Christ, wee should in his strength rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather then to doe any thing against the least tittle of the truth of God, or against the light of our owne consciences. And if any shall cal what we have said Heresie, then do we with the Apostle acknowledge, that after the way they call Heresie, worship we the God of our Fathers, disclaiming all Heresies, (rightly so called) because they are against Christ, and to be stedfast and immoveable, alwayes abounding in obedience to Christ, as knowing our labour shall not be in vaine in the Lord.

PSAL. 74. 21, 22.

Arise, O God, plead thine owne cause; Remember how the foolish man blasphemeth thee dayly.

O let not the oppressed returne ashamed, but let the poore and needy praise thy name.

Come Lord Iesus, come quickly.

To



**To all the Churches of God sanctified**  
**in CHRIST JESUS,** called to be Saints,  
 with all that in every place profess the name of  
 Jesus Christ our Lord, both theirs and ours.

*Beloved Brethren,*



Having these many yeares, through the grace  
 and free mercy of our God, been kept in  
 the profession of the name of Christ, con-  
 tained in the Holy Scriptures of the Pro-  
 phets, and Apostles; and finding the ex-  
 ceeding benefit and comfort of walking  
 with God in some measure suitable to what  
 he hath made knowne unto us; and well  
 knowing that wee are called to live in the last Ages of the world,  
 wherein iniquitie abounds, and the love of many waxeth cold; as  
 likewise considering those peculiar times spoken of in the 2, of  
*Tim. 3. 1, &c.* are come upon us, wherein men who sometimes  
 have made large profession of God and godlinesse, are turned  
 aside to commit all manner of uncleannes with greedines, having  
 turned the grace of our Lord Jesus into lasciviousnesse, calling  
 darkenesse light, and light darknesse, by meanes of whom the way  
 of truth is evill spoken of; and many poore souls through temp-  
 tations ready to quit their professions, and to be taken with their  
 snares; we thought it our duty to declare our utter dislike, ab-  
 horring, and detestation of all such evill persons, and wayes, who  
 shall under any pretence whatsoever plead for, or practise any way  
 of ungodlinesse.

And having been through the goodnesse of our God, inabled to  
 discern the secret, and subtrill designs, and snares of Satan, which  
 he hath laid to entrap poore souls in, by carrying them from step



to step, untill they have been wholly captivated in his snares, and fitted by him to doe him service.

We could do no less, then according to that measure of light we have received from the Lord, to discover his Wiles, and Stratagems, and to Caution all that profess the fear of the Lord, to watch over their owne hearts, and wayes, and to take heed least they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom, taketh to bring souls unto himselfe by, viz. the presenting unto men his great love, in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan that old Serpent through his instruments under the specious pretence of beating men off from all false rests, endeavours with all his strength to oppose and make void; perswading the Sons and daughters of men, that what is declared concerning the death of Christ at *Jerusalem*, and his bearing our iniquities in his own Body upon the Cross, is but a meer hystory & shadow, that the Scriptures are but a letter, and the Ordinances of God but fleshy formes, thereby labouring to beget in the peoples mindes, a contempt, and slight esteeme of Christ, his Word, and Ordinances; and that he might cheat them to purpose, tels them of a God within, and a Christ within, and a Word within: and that God, and Christ, and they are one, without any true distinct knowledg of the true meaning of that which is expressed; whereby poore soules with great and swelling words of vanity, triumph in a great mysterie of meer nothing, but emptiness, and confusion, speaking things whereof they know not; and many poor souls knowing such expressions to be Scripture Phrases, doe greedily embrace them, without a true, distinct, and cleer understanding the sense of what is spoken; having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high and spirituall Christians; whereas indeed although the words spoken by them, are many of them true in themselves (without which Satan could not so effectually deceive) as that God and Christ, and the Spirit dwell in us, and that God and Christ, and the Saints are one; Yet are we to understand this union to be only in a way of relation through participation of the same spirit, & this dwelling to be only in respect of grace, and powerfull operation and influence

fluence, working in the hearts of believers, according to the tenor of the *new Covenant*; in making men holy and humble, purifying their hearts, causing them to walke in all good conscience towards God and man, all which by them is trampled under foot, and another kinde of *union*, and *indwelling* driven at in their discourses, which although covertly expressed, untill by craft and subtilty, they have prepared the hearts of simple and unstable soules, to receive whatsoever they shall suggest unto them; yet then is openly discovered, being indeed the root of all bitterness, and desperate prophaneness, and blasphemie, that can be imagined in the world: for from thence they conclude, that themselves are God & Christ, and what God is they are, and what they are God is; for say they, there is no Spirit but one, and so deny any created Angel or spirit, holding upon the same account the living soule in man to be uncreated, and so consequently to be God himselve, and not created by God. Now this being the ground-worke of their delusion, the building is answerable.

For first, Concluding the reasonable soul to be God.

Secondly, They affirm that this soul being clothed with their humane bodies, or flesh, is *Christ*, or *God*, or *God in flesh*, hereupon they imagin that Jesus Christ spoken of in the Gospel, as being born of the *Virgin Mary*, accused by the *Jewes*, delivered by *Pilate*, to be crucified, dying at *Jerusalem* upon the *Cross*, rising the third day, & ascending into heaven; is only to be understood *parabolically*, or *figuratively*, speaking of one thing, and intending another; pointing at, and prefiguring a worke only within us, conceiving the *Virgin Mary*, the *Jewes*, *Pilate*, *Jerusalem*, the *Cross*, *Christ rising* and *ascending*, spoken of in the Scriptures, to be all within them, and no such thing substantially, or in truth *without*.

As they conclude all things spoken of *Christ*, to be but in a typical, or *figurative* manner, intending and typifying out this *God within*, or *God incarnate* in their flesh, still meaning their reasonable souls, conceiving this to be the substance of all those shadows; so also upon this ground they are forced to conclude the whole new Testament, with all the Doctrines, Laws, Rules, and Administrations of the same, to be but a shadow or figure, holding forth a substance within. As for instance, *Moses* and *Aaron*, being but figures of the substantiall Saviour, and Priest to come, so the administrations

ministrations of *Moses* as *Mosaical*, were but fleshly and carnall ministrations, to be abolished when the substance was come, they being only shadows of good things to come; in like manner doe they understand *Christ* in his *person*, to be but a shadow of *Christ within*, and all his heavenly and spiritual Gospel to be but a *Letter* and carnall historie put to an end and abolished, when they once come to apprehend that the substance of all is *within*. They comming also to believe that the soule is *God*, doe thence infer that they are perfect, and that they are in as happy estate as can be, & for this they urge, 1 *Cor.* 15. 24. to the 28. to shew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of *God the Father*, and then *Christ* ceaseth his Mediatorship, and consequently, all his New-Testament ceaseth: now they conclude, that all this is accomplished when they come to discern there is but one Spirit, and their soul that spirit, which is *God*, and then they are in the possession of all things.

And seeing that the Scripture declares that before our full possession of *God* and glory, there must be a *temporall Death*, and *Resurrection* of the Body, and *eternall judgement*, they upon the former grounds, judging themselves already glorified, doe understand this death of the body in all such Scriptures *mystically*, and that the resurrection and eternall judgement, are passed already in the soule, as *Hymeneus* and *Philetus* did, 2 *Tim.* 2. 18. compared with 1 *Tim.* 1. 19. Thence also they conclude, that faith and Justification by *Christ*, together with all the Ordinances of *Christ* are abolished, as fleshly forms, like unto *Christ* that appointed them, above and without all which, they triumphantly (in their own fancies) live when they once have attained this *supereminent* life (as they speak) of being in the full fruition of *God*, comprehending that *infinite Being*, (which they blasphemously affirm themselves to do) intruding themselves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* saith, scoff at any second coming of *Christ*, 2 *Pet.* 3. 3. 4. and mock at the holy Scriptures, those heavenly Oracles of *God*, denying them to be the Word of *God*, or that Law by which they ought to conforme their lives, conceiving and uttering that there is no Law nor Rule, but what is in man, his Light being his only Law, that is to say, what ever that spirit that dwels within (which they call *God within*) dictates to them

them, that ought to be done by them, strengthening themselves with this opinion, that there is no sin but what contradicts a mans owne light, (which is a mans only law) and sin is only sin to him that thinks it so, and that there is no hell but that torment that men sustaine through crossing their own light (which God knows is nothing but thick darkness) from these principles the desperately wicked and deceitful hearts of men fortified in their sins, having now their conscience seared with an hot Iron, account it their only miserie and hell, that they are troubled at any thing, be it never so abominable, thus casting off all trouble and remorse for sin, they follow the Law of their own minde, (as they needs must, conceiving their owne souls to be the only eternall God) and whatsoever their evil hearts are naturally inclined to, whether Drunkenesse, Cursings, swearing, or whoredome (although for a time their principles do not put such horrid impieties in execution) yet at length being violently hurried on through the assistance of the strong impulsions, and restless suggestions and instigations of the devil, (the Judgements of God being also heightened upon them) they now commit the same with greedinesse, and that with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations, pleading for them, affirming that they have made a League and Covenant with sin, death, and hell, and have communion with God in all these, seeing all these and what ever evils can be imagined, reconciled to God, and so good, accounting all their actions for good, being acted by their own spirits, which (as they thinke) are God, saying that God (but truly not God, but their own accursed spirits) willed that they should curse and swear, and be drunke, and fill themselves with all uncleanness, which they esteeme to be perfect righteousness, calling that holiness and righteousness which consists in a spotles conformity to the Laws of Christ revealed in the Scripture, which curbs the insolency of the flesh, and the lusts of the heart, a plaguy and nasty holinesse, that must be destroyed, so that those amongst them, that can with the greatest impudency, without the least check or controul of conscience, commit the most horrid abominations, (which wee tremble to thinke of) they are the most perfect, and the most swallowed up in the will of God: to justify these their abominations, they say, the Angels of God swear with glorie and Majesty, which

which Angels are God in them ( for all created Angels they deny ) who therefore may sweare as they will, and that with glory and Majesty; Yea so great is their thralldom and captivity, that now the Prince of the power of the aire, that rules in the hearts of these Children of disobedience, hath so far the mastery and dominion over them, as that they are ready, not onely to fight against God himselfe in his spiritual Ordinances, but against civill societies, violating the bonds of marriage, and Lawes of Families, against the very principles and light of nature, which common justice, (remaining amongst the Heathens ) would soon adjudge to merit severe punishment : and certainly those that shall thus transgresse all civill bonds, doe not only lye lyable to the just and feareful judgement of God, but justly incurre the punishment of the rulers of this world.

Having thus laid open some of the principles, and evill practices of these men, even that root of bitternesse, from which such their sinfull branches grow; by which every one whose eyes are opened, may discern what a fearefull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying spirit : we shall now endeavour briefly to make manifest the sandiness, and dangerousnes of the foundation whereupon these things are built ; which we shall essay to do by proving; That the soule of man is not God, but a creature, created and made by God : which will appeare both by Scripture and reason, if you consider.

1. That God is incomprehensible, the Heaven of Heavens cannot containe him, but the soule of man is comprehended and contained in the body.

2. God is Almighty, but the soul of man is not : what ever God will, that he can doe ; but man desires many things, and hath not power to accomplish them.

3. God knoweth himself, and all things, the secrets of all hearts, things past, present, and to come; but alas! the soul of man knows not the Being of it self, nor of the least creature, he knows not what is done in another house next to him.

4. The soule is made and created, 1 Cor. 15. *The first Adam was made a living soul, Jer. 38. 16.* It is written, As the Lord liveth

liveth that made us this soul, now to be made and created, argues a beginning, but God is without beginning ; therefore the soul cannot be God.

5. God is the God of the spirits of all flesh, *Numb. 16. 22.* there is a spirit in the body, of which God is the Father, *Heb. 12. 9.* which God formes within man, *Zech. 12. 1.* with which spirit the spirit of God bears witness, *Ro. 8. 16.* which plainly proves our spirit or soul to be a creature: the truth of which further appears in that God can destroy the soul, or cast it unto hell fire, *Matth. 10. 28.* in that the soul may be converted, *Psal. 19. 7.* in that it stands in need of deliverance and redemption, *Psal. 13. 19. 34. 22. 49. 8.* But now God cannot be destroyed, neither needs he any redemption at all. By this is it clear that mans soul is not God, and if not his soul muchles is his body, that is subject to such variety of distempers, and so neither body nor soul. O therefore what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world, and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as themselves are! From hence we may safely conclude.

1. That if the spirit be created by God, and is united to the body, then those actions that are done by the body, are the actions of the man. O how some men fighting against the light, cry out, that it is God in man only that acts, that shall be saved, and the like, whereas it is evident that it is the man that acts, either good things, viz. the man that beleeveth, prayeth, conformeth, and is blessed of God, or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the spirit be created by God, it must be subject to the will and Law of the Creator: things created are for the praise of the Creator, we are made by God to inew forth his praise, and by our obedience to declare our selves to be his children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his off-spring in sorrow and confusion.

3. That sin is the defection, variation from, or the transgression of the Law of our Creator, and not of our owne wills: when we do the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soul and body.

From the not right understanding of the creatures subjection, &  
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*Heart bleedings for Professors abominations.*

relation unto God, flow also those vain allegorizings of those texts of Scripture that speak of Christ himself. For if we search the Scripture we shall see clearly, that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream) but the true substantial good it self, the true Mediator God and man, the substance of all figures, and shadows under the Law, which was a School-master unto Christ, Gal. 3. 24. The Apostle tels us, *The Administrations under the Law, were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ,* now it is against common sense and reason, that one shadow should type out another, and that as carnall and fleshly as it selfe; but the contrary hereof is most certaine, for Moses and Joshua being typical Saviours, redeeming the spirituall Israel out of Egypt into earthly Canaan, must needs hold out a substantiall Saviour, that most effectually shall redeem the Spirituall Israel, for saith the Apostle, *He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them,* Heb. 7. 5. He is the Alpha and Omega, the Beginning and the ending, the first and the last, Rev. 1. 18. Who said to John feare not, for I was dead, and am alive for evermore, Amen; and I have the keyes of Hell and of death. This Iesus is not only true man as touching flesh, but a so God over all blessed for ever, or the most high God, Rom. 9. 5. John the Baptist testifying of Christ, Job. 3. 31. saith, *He that commeth from above, is above all,* and this is true of Christ as touching his Godhead, who also is truly man, soul and body, consisting of a humane soul, and fleshly body, and that after his resurrection, as appears, Luk. 24. 39. In reference to the Conjunction of both humane and divine nature, he saith, *I lay downe my life, and I take it up againe,* as man he died, as God he raised himself from the dead; now that any should be so vile and wretched as to count the ever-blessed Lord, who is the most high and blessed Saviour, a fleshly forme and shadow, because according to the infinite wisdom and love of God, he assumed mans nature, that he might thereby become a more fit and suitable Saviour unto them; wee are wounded in our souls to thinke thereof, and tremble to thinke what hardnes of heart, ingratitude and blindness of minde, such souls are given up to; and though they may talke of being above the dispensation of Christ, the Kingdom being in them resigned up to the Father, they say they know not what; for before the office of Christs mediators ship ceases, and the Kingdome be resigned to the Father, the Scripture

expressly tells us, all enemies must be subdued under his feet, *Psal.* 110. 1. *Psal.* 8. 6. 1 *Cor.* 15. 24, 25. *Heb.* 2. 6, 7. which is not yet effected, for Christs enemies, viz. the Devill, Sinne, Babylon Antichrist, the opposite oppressing civill powers of the world, death, and the grave, and the rule and authority they beare rule with, are not yet wholly by Christ put down, therefore the Office of his Mediatorship still stands in force; Hence wee may safely conclude.

First, That if Christ be a substantiall Mediator, truly spirituall, his Gospel then, which he and his Apostles hath declared, is not a bare outward Relation, History, or carnal Letter, but a spiritual and substantiall Truth and Mytery, containing the whole Minde, Will, and Law of God, for us and all Saints to believe and practise throughout all Ages.

Secondly, It must needs be as durable as the Mediator is, for the Law of Christs Priesthood is as durable as the Priesthood it self, the Law depending upon the Priesthood; for the change of the Priesthood and Law goes together, and so the Priesthood of old being changed, the Law then, and not till then was changed also, *Heb.* 7. 18. So when Christs Priesthood is changed, then the Law of that Priesthood, and not till then shall be changed also.

Thirdly, It must also be granted, That the Scriptures which doe declare this great myserie of Jesus Christ and his Gospel, be the holy Scriptures, and the infallible Word of God, for it could never have entred into the heart of man to have knowne or manifested those hidden mysteries, had not God himselfe by his owne Word revealed them from Heaven; now the Scriptures are Gods Word, declaring his minde, making knowne his Counsel, being able to make the people of God wise unto salvation through faith which is in Christ Jesus, being given by the inspiration of God, and are profitable for Doctrin, for Reproofe, for Correction, for Instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 *Tim.* 3. 15, 16, and therefore not to be slighted and undervalued, as a dead Letter, a bare History, a carnall empty Story. Therefore dearely beloved brethren, we beg and intreat you, and every one that loves his soule, to fear and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandments revealed in his word, for know that God will set his Son upon his holy Hill of Sion, *Psal.* 2. 8. and will call all his enemies that will not have him to reigne over them,

*Heart bleedings for professors abominations.*

*and say them before him.* He is to be received to rule over us as King, as well as to be an oblation for sin, as he is a Priest and Sacrifice, so also a Prophet and a King, to teach and govern his people, being the author of eternal Salvation to all that obey him. Therefore that man that departeth from the way of subjection to Christ in his holy Commandments and Ordinances, refuseth Christ to be his Lord, & King, and judges himselfe unworthy of eternall life; Wherefore we in tender compassion to your souls, and zeal for the glory of God, do beseech & exhort you, that you still keep the holy commandments, as they were delivered unto you, that you doe shew the same diligence to the end (for he that endureth to the end shall be saved) that ye stand fast, and earnestly contend for the faith once delivered to the Saints, that no man take your crown from you, and that you take heed that you be not led aside with the workers of iniquity. O let none of us dally with the wayes of God, lest we be given up to the error of the wicked, even to those horrible delusions before mentioned, for God is a just and holy God. O that God would give his people this wiidome in all Nations to keep his holy commandments, for holiness becomes his house for ever; O that Gods severity might prevaile with all that profess his name, to search their owne hearts, least not receiving the truth in the love thereof, they be given up to strong delusions to believe a lye, lest they making sin their work and pleasure, God make condemnation to be their wages, and disannulling their league with hell and death, he pull them down from the top of their vanity, whether they have above the heights of the clouds exalted themselves, and laugh at their destruction, and mock when their feare comes.

*Ob.* But many may be ready to object, that those who have fallen into such desperate abominations, were sometimes members of our Congregations, and from thence are apt to condemn our profession, and question whether our way be of God or no, saying, you see what your judgement leads to.

*Sol.* In answer to this we say,

1. That it is a great mistake to judge that those persons were all of our societies, for this we can clearly evince, that many, if not most of them were never members with us.

2. Suppose they had been all of us (which yet is not so) yet we say that none may thence reasonably condemn our profession, nor our selves scruple it, as not of God, which we doubt not, but they will confesse, if they consider.

1. That

*Heart bleeding for professors abominations.*

1. That from the undeniable truths of God, & from the Churches gathered immediately by the holy Apostles themselves ( which by all are granted to be the purest ) many professors have gone astray, and fallen into great condemnation : *Hymeneus* and *Alexander* made shipwrack of faith and a good conscience, *1 Tim.* 1. 19. affirming ( as many of these in our days do ) that the resurrection was past already, destroying the faith of some, *2 Tim.* 2. 18. severall in *Corinth* denying any resurrection at all, *1 Cor.* 15. 12. others falling into very great abominations; *Jude* tells us, v. 4. *That there were certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ.* To add one instance more for all ( *John* saith ) Little children it is the last time, and as you have heard that *Antichrist* shall come, even now are there many *Antichrists*, whereby we know that it is the last time; they went out from us, but they were not of us, *Iob.* 2. 18, 19.

2. The spirit of God foreseeing such things should be, that we might not be stumbled when they come to passe, hath expressly foretold them; As to the Elders of *Ephesus*, *Acts* 20. 28, 29, 30. saith *Paul* by the Spirit, Take heed to feed the Church of God which he hath purchased with his owne blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock : Also, of your selves shall men arise speaking perverse things to draw away disciples after them; so also by the Apostle *Peter*, *2 Pet.* 2. 1, 2. &c. There shall be ( saith he ) false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious or lascivious wayes, by reason of whom the way of truth shall be evill spoken of: *Jude* excites the Saints to remember the words of the Apostles of our Lord Jesus, how they foretold there should be mockers in the last time, who should walk after their own ungodly lusts, separating themselves, sensual, having not the Spirit, *vers.* 17, 18, 19. and from whom shall they separate, but from the true Churches of Jesus Christ, professing the faith of Christ, and being baptized in his name ( the Scripture no where approving any other Churches, that we read of ) *Paul* also tells *Timothy* he time would come ( and surely those prophecies are now fulfilled ) whether they would not endure sound doctrine, but after their owne lusts, beap

*Heart bleedings for professors abominations.*

keep to themselves teachers, having itching ears,<sup>†</sup> that should turne away their ears from the truth, giving heed unto fables.

3. God in his wisdom permits these things, that those which are approved may be made manifest, and those that seeme to be what they are not, may be discovered; for Hypocrites have and will be creeping into the Church (and that no marvel, for Satan himselfe is transformed into an Angel of Light (but because they receive not the truth in the love thereof, God sends them strong delusions that they should believe a lye, that they all may be damned, who believe not the truth, but have pleasure in unrighteousnesse, *2 Thess.* 2. 10, 11, 12, &c. *1 Joh.* 2. 18, 19.

4. Wee cannot wonder that those who draw neer to God in the visible profession of his name, being destitute of the power of godliness, do thus fall away: for God will be sanctified in them that draw nigh to him, either in making them conformable to his Will to the praise of his grace, or else in discovering their falshood, hypocrisie & madnes, making them dreadful examples of his wonderful severity, to the glorie of his Justice. *Nadab* and *Abihu*, for offering strange fire, which the Lord commanded not, were destroyed by fire from Heaven, *Lev.* 10. 1, 2, 3. The Lord himselfe proclaimes from Heaven, that his ways are righteous, and the just shall walk in them, but transgressors shall fall therein, *Hos.* 14. ult. The narrow path of the Saints righteous walk, suits not with the licentious principles & interests of carnal men, & though sinners may be in Sion for a time, yet fear surprises them, & by reason of the purity & brightness of the wayes of God, they cannot abide therein, but cast Christs yoke from their necks, because it will not be subservient to their owne lusts. A remarkable example of Gods severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in *Judas*, and in *Ananias*, and *Sapphira*, who for lying against the holy-Ghost were suddenly destroyed, to the great feare of all the Church of Christ: As in nature the corruption of the best things, is the greatest corruption, so the greater profession men make of the truth, when once they be corrupted, they fall into the grossest abominations. The truth is, this is no ground to suspect our profession, because some fall from it, for who is it that sins the unpardonable sin, but one that professed the truth of the Gospel, *Joh.* 1. 5, 6. Who are those that are twice dead, plucked up by the roots? except those that by profession were formerly alive in the truth.

Fifthly.

*Heart bleedings for Professors abominations.*

5 Fifthly, and lastly, We do acknowledg, though some eminent Professors of the same truth with us have faln foully (which hath been the occasion of much griefe to us) yet it hath been hitherto, and we hope ever shal be our care (as they have bin by the righteous judgement of God discovered) according to our duty to put them from amongst us, endeavouring to preserve our selves from all iniquitie, and not to have fellowship with the unprofitable works of darknes, but rather to reprove them: We conclude this, saying of them that are gone from us, and faln into such notorious wickednes, as *John saith, They went from us because they were not of us, for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be manifest not to be of us.*

If any shal judg what we have here declared doth savour of uncharitableness, rigidnes, censoriousnes & bitternes of spirit to them that dissent from us, we desire all such seriously to take notice, that true love and charity is not the soothing of any in their sins, the healing of wounds slightly, the crying peace, peace, when sudden destruction is at hand; it is not the daubing with untempered mortar, but it is a true love to the Truth, and to all for the Truths sake, consisting in plainnes and simplicity, engaging us to endeavour the restoring of them that are faln, to pull them as brands out of the fire, to contend for the faith once delivered to the Saints, to note such persons that walk disorderly, to endeavour the preserving of them that are found in the faith.

While some men cry out against us for uncharitableness, in crying down sin and sinfull practises, O how uncharitable in truth are they, that can suffer God to be dishonoured, his Sonne to be villiend, his Truth trampled under foot, his Ordinances sleightel, and their own and thousands of poor souls in danger of being utterly seduced; to their own destruction, and yet have not a heart to relent for such practises, nor a tongue to plead against them, whereby others might be forwarned of their swift approaching danger; our consciences bear witness, that the honour of God, the love of his Truth, zeal for his Name, and if possible, the saving of souls from death, hath been the prevailing argument with us, thus to express our selves; beseeching the God and Father of our Lord Jesus, that by the same power which raised him from the dead, he would make this instrumentall to confirm those who yet abide in the truth, to restore all the simple in heart, who are ready to turne aside from the voyce of the true Shepherd, and to follow strangers, and the cunning sleights and devices.



*Heart bleedings for professors abominations.*

vices of the Destroyer, that walks up and downe as a roaring Lyon seeking whom he may devour, who hath cast down many wounded, & slain many strong men. And that it may also to all men more fully discover the desperate folly and madness of those who triumph in their proud imaginations against the Truth and Scepter of the Lord Jesus, that all may clearly see their house is the way to hell, going down to the chambers of death, least they, poor souls, through fained speeches, being inticed to yeild, and forced through the flattering of their lips, should goe after them straight way. *As an Ox goeth to the slaughter, or as a Foal to the correction of the stocks, till a dart strike thorow their liver, hasting as Birds to the snare, not knowing that it is for their life;* and we by uncharitable silence would become guilty of their blood. Now brethren we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among al them which are sanctified, praying that you may stand upon your watch, cloathed with the whole armour of God, and that you may be kept blamelesse, living by faith, untill the comming of our Lord and Saviour Jesus Christ, not casting away your confidence, which hath great recompence of reward; For yet a little while, and he that shall come will come, and will not tarry. The grace of our Lord Jesus Christ be with you all. *Amen.*

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FINIS.